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"LIBERTY, HOLINESS, LOVE."

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EXTRACTS FROM MRS. BARBAULD'S REMARKS ON WAKEFIELD'S INQUIRY INTO THE EXPEDIENCY OF SOCIAL WORSHIP.

There are some practices which have not been defended because they have never been attacked. Of this number is public or social worship. It has been recommended, urged, enforced, but never vindicated. Through worldliness, scepticism, indolence, dissatisfaction with the manner of conducting it, it has been often neglected; but it is a new thing to hear it condemned. The pious and the good have lamented its sufficiency to the reformation of the world, but they were yet to learn that it was unfriendly to it. Satisfied with silent and solitary desertion, those who did not concur in the homage paid by their fellow-citizens were content to acquiesce in its propriety, and had not hitherto assumed the dignity of a sect. A late pamphlet of Mr. Wakefield's has therefore excited the attention of the public, partly, no doubt, from the known abilities of the author, but still more from the novelty and strangeness of the doctrine. If intended as an apology, no publication can be more seasonable; but if meant as an exhortation, or rather a dehortation, it is a labor which many will think, from the complexion of the times and the tendencies of increasing habits, might well have been spared. It is an awkward circumstance for the apostle of such a persuasion, that he will have many practical disciples whom he will hardly care to own; and that if he succeeds in making proselytes, he must take them from the more sober and orderly part of the community; and class them, as far as this circumstance affords a distinction, along with the uneducated, the profligate and the unprincipled. The negative tenet he inculcates does not mark his converts with sufficient precision: their scrupulosity will be in danger of being confounded with the carelessness of their neighbors; and it will be always necessary to ask, Do you abstain because you are of this religion, or because you are of no religion at all?

It would be unfair, however, to endeavor to render Mr. Wakefield's opinions invidious; they, as well as every other opinion, must be submitted to the test of argument; and public worship, as well as every other practice, must stand on the basis of utility and good sense, or it must not stand at all: and in the latter case, it is immaterial whether it is left to moulder like the neglected ruin, or battered down like the formidable tower.

It will stand upon this basis, if it can be shown to be agreeable to our nature, sanctioned by universal practice, countenanced by revealed religion, and that its tendencies are favorable to the morals and manners of mankind.

What is public worship? Kneeling down together while prayers are said of a certain length and construction, and hearing discourses made to a sentence of Scripture called a text!—Such might be the definition of an unenlightened person, but such would certainly not be Mr. Wakefield's. The question ought to be agitated on much larger ground. If these practices are shown to be novel, it does not follow that public worship is so, in that extensive sense which includes all modes and varieties of expression. To establish its antiquity, we must therefore investigate its nature.

Public worship is the public expression of homage to the Sovereign of the Universe. It is that tribute from men united in families, in towns, in communities, which individually men owe to their Maker. Every nation has therefore found some organ by which to express this homage, some language, rite, or symbol, by which to make known their religious feelings; but this organ, has not always, nor chiefly, been words. The killing an animal, the throwing a few grains of incense into the fire, the eating bread and drinking wine, are all in themselves indifferent actions, and have apparently little connexion with devotion; yet all of these have been used as worship, and are worship when used with that intention. The solemn sacrifices and anniversary festivals of the Jews, at which their capital and their temple were thronged with votaries from every distant part of the kingdom, were splendid expressions of their religious homage. Their worship, indeed, was interwoven with their whole civil constitution; and so, though in a subordinate degree, was that of the Greeks and Romans, and most of the states of antiquity. There has never existed a nation, at all civilized, which has not had some appointed form of supplication, some stated mode of signifying the dependence we are under to the Supreme Being, and as a nation imploring his protection. It is not pretended that these modes were all equally rational, equally edifying, equally proper for imitation, equally suitable for every state of society; they have varied according as a nation was more or less advanced in refinement and decorum, more or less addicted to symbolical expression—to violent gesticulation—and more or less conversant with abstract ideas and metaphysical speculation. But whether the Deity is worshipped by strewing flowers and building tabernacles of verdure; by dances round the altar, and the shouts of a cheerful people; by offering the first-fruits of harvest, and partaking in the social feast; by tones of music, interpreted only by the heart; or by versal expressions of gratitude and adoration—whether the hallelujahs of assembled multitudes rise together in solemn chorus; or whether they listen with composed and reverential attention to the voice of one man, appointed by them to be the organ of their feelings—whether a number of people meet together like the Quakers, and each in silence prefers his mental petition—wherever men together perform a stated act as an expression of homage to their Maker, there is the essence of public worship; and public worship has therefore this mark of being agreeable to the nature of man,—that it has been found agreeable to the sense of mankind in all ages and nations.

It is, indeed, difficult to imagine that beings, sensible of common wants and a common nature, should not join together in imploring common blessings; that, prone as men are in every other circumstance to associate together, and communicate the electric fire of correspondent feelings, they should act with unsocial reserve only where those interests are concerned which are confessedly the most important. Such is the temperament of man, that in every act and every event he anxiously looks around him to claim the gratulation or sympathy of his fellows. Religion, says Mr. Wakefield, is a personal thing: so is marriage, so is the birth of a child, so is the loss of a beloved relative; yet on all these occasions we are strongly impelled to public solemnization. We neither laugh alone, nor weep alone,—why then should we pray alone? None of our feelings are of a more communicable nature than our religious ones. If devotion really exists in the heart of each individual, it is morally impossible it should exist there apart and single. So many separate tapers, burning so near each other, in the very nature of things must catch, and spread into one common flame. The reciprocal advantages, which public and private worship possess over each other, are sufficiently obvious to make both desirable. While the former is more animated, the latter comes more intimately home to our own circumstances and feelings, and allows our devotion to be more particular and appropriated. To most of the objections made against the one, the other is equally liable. Superstition can drop her solitary beds, as well as vociferate the repetition of a public collect: if symptoms of weariness and inattention may be observed in our churches, we have only to look into the diaries of the most pious Christians, and we shall find still heavier complaints of the dullness and deadness of their spiritual frame: the thoughts may wander in the closet when the door is shut: folly and selfishness will send up improper petitions from the cell as well as from the congregation. Nay, public worship has this great advantage,—that it teaches those to pray, who, not being accustomed to think, cannot of themselves pray with judgment. To all, it teaches that we are not to pray for exclusive advantages, but to consider ourselves as members of a community. Our inmost wishes learn restraint while our petitions are thus directed, and our desires by degrees conform themselves to that spirit of moderation and justice, without which we cannot join in the comprehensive prayer, that must include the joint supplications of a numerous assembly. Public worship has this further advantage over private, that it is better secured against languor on one side, and enthusiasm on the other. If the devotional sentiment has not taken deep root in his mind, a man will scarcely keep up, in silence and in solitude, an intercourse to which he is prompted by no external appearance, and of which he is reminded by no circumstance of time or place. And if his sense of invisible things is strong enough to engage his mind in spite of these disadvantages, there is room to fear, lest, by brooding in silence over objects of such indistinct vastness, his bewildered ideas and exalted imagination should lead him to the reveries of mysticism; an extreme no less to be dreaded than that of indifference. When Mr. Wakefield, to strengthen his argument for seclusion in our religious exercise, directs our attention to the mount of Olives and the garden of Gethsemane, he should recollect that our Savior sustained a character to which we cannot presume to aspire; and that, however favorable the desert and the wilderness have been to prophets visited by extraordinary illuminations, they cannot be equally suitable to the regular devotion of ordinary Christians. From the gloom of the cloister and the loneliness of the cell have proceeded the most extravagant deviations from nature and from reason. Enthusiasm is indeed most dangerous in a crowd, but it seldom originates there. The mind, heated with intense thinking, adopts illusions to which it is not exposed when its devotion is guided and bounded by addresses which are intended to meet the common sentiments of a numerous assembly. Religion then appears with the most benignant aspect, is then least likely to be mistaken, when the presence of our fellow-creatures points out its connexion with the business of life and the duties of society. Solitary devotion, for worldly minds, is insufficient, for weak minds it is not profitable, for ardent minds it is not safe.

We must however do that justice to the author of the Inquiry, as to confess that he betrays no disposition to carry these exercises to any extreme. On the contrary, some of his expressions seem to strike at the root of all prayer, properly so called, as being the weak effort of an infirm and unphilosophical mind to alter the order of nature and the decrees of Providence, in which it rather becomes the wise man to acquiesce with a manly resignation. Without entering into a discussion, in which, perhaps, we might misrepresent his sentiments; as, in the greater part of his pamphlet, he has taken the ground of Scripture, which undoubtedly countenances the earnestness, and almost the importunity of petition; it may be sufficient for the present purpose to observe, that if there exists a man who, believing himself to be in the continual presence of Infinite Power, directed by infinite love and tender compassion to all his creatures—thinking often of this Being, and habitually referring every disposition of events to his providence—feeling himself more constantly and intimately connected with him than with all creation besides—can, in every vicissitude of his life, in sickness and in sorrow, in imminent danger, anxious uncertainty, desertion or loss of friends, and all the trying circumstances of humanity that flesh is heir to; forbear, for himself or for those dearer to him than himself, to put up one petition to the throne of God,—such a one may be allowed to strike out every petition in the Lord's Prayer but that comprehensive one, 'thy will be done.' If his faith be equally lively, his devotional feelings equally fervent, his sense of dependence upon God equally felt in his inmost soul, we dare not presume to censure the temperance of his religious address. We respect the subdued sobriety of his wishes; and we do not, we cannot suppose him deserted by the Supreme Being for that modest forbearance which proceeds from a resignation so absolute and complete. Others, however, whose philosophy is not of so firm a texture, may plead the example of him who prayed, though with meek submission, that the cup of bitterness might pass from him; and who, as the moment of separation approached, interceded for his friends and followers with all the anxiety of affectionate tenderness. But we will venture to say that practically there is no such philosopher. If prayer were not enjoined for the perfection, it would be permitted to the weakness of our nature. We should be betrayed into it, if we thought it sin; and pious ejaculations would escape our lips, though we were obliged to preface them with, God forgive me for praying!

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If Public Worship is thus found to be agreeable to the best impulses of our nature, the pious mind will rejoice to find it, at least not discountenanced by revealed religion. But its friends, in endeavoring to prove this, must carry on the argument under some disadvantage, as Mr. Wakefield, though he lays great stress on the presumptive arguments which seem to favor the negative side of the question, will not allow the same force to those who may be urged on the other side. The practice of Christ, he tells us, is an authority to which all believers will bow the knee, a tribunal by which all our controversies must be awarded: yet he gives us notice at the same time, that to this authority, if brought against him, he will not bow the knee; and from this tribunal, if unfriendly to his cause, he will appeal; for that prayers and all external observances are beggarly elements, to be laid aside in the present maturity of the Christian church; and that, even if social worship were an original appendage of the Gospel, the idea of a 'progressive Christianity' would justify us in rejecting it. With this inequality of conditions, which it is sufficient just to notice, let us consider the array of texts which are drawn up against the practice in question; and particularly those precepts which, Mr. Wakefield says, are evidences that directly and literally prove public worship to be unauthorized by Christianity, and inconsistent with it, and which he distinguishes from those which condemn it merely by inference.

The first of these direct evidences is the injunction, not to worship as the hypocrites, who are fond of exhibiting in the most public places. 'And when thou prayest, be not as the hypocrites, for they love to pray standing in the synagogues, and at the corners of the streets, that they may be seen of men; verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret.' But is it not evident, that the force of this precept is not aimed against public prayer, but against private prayer performed in public; against the ostentatious display which seeks to distinguish us from others, not the genuine sympathy which makes us desirous of blending our feelings with theirs? It was devotion obtruding itself in the face of business, amidst the show and bustle of the world. It did not seek for fellowship, but observation. It did not want the concurrence of men, but to be seen by them. Even in the synagogue it was silent, solitary, unsocial, and with sullen reserve and cold disdain kept itself aloof from the communion, and invited only applause. The Pharisee and the Publican both went up to the temple to worship, but they worshipped not together. Certainly the delicate and modest nature of sincere piety must shrink from an exhibition like this; and would not wish to have its feelings noticed, but where at the same time they may be shared.—This text therefore seems to be only a caution respecting the proper performance of our closet duties.

'Jesus said unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit.' True it is, the hour is come in which it is allowed by all rational believers, that the acceptableness of prayer does not depend on the sacredness of any particular place. The Jews wanted to be informed of this. They, naturally enough, were apt to consider their temple as the habitation of the Divine Being, in the same manner as a palace is the habitation of an earthly sovereign,—a place where men may come to make their court, and bring presents, and ask favors in return. These ideas have been done away by those more honorable notions of the Divine Being which our Savior, and good men after him have labored to inculcate. We conceive of a church as of a building, not for God to reside, but for men to assemble in; for though God is a spirit, men have bodies, and they cannot meet to do any thing without having some place to do it in.—'Neither in this mountain, nor yet at Jerusalem,' means therefore exclusively, with an idea of any peculiar sacredness, or superstitious preference to any other structure which might be equally commodious.

With regard to the character of our Savior himself, it is certain he did not always call upon his disciples to share that more intimate, and, if I may say so, confidential intercourse with his heavenly Father, which he may be supposed to have been favored with; and it must be confessed, there is no formal mention made of any exercises of this kind either with them, or with the people at large. But his whole life was a prayer. He, who in his most familiar and convivial moments was raising the thoughts of his hearers to God, and nourishing their piety by occasional instruction, could not be supposed to leave them disinclined to the intercourse of social piety. The beautiful commendatory prayer which he offered up when about to leave the world, though it was not entirely of the nature of social prayer, as his disciples did not join in it, yet, its being uttered in their presence, and their being the object of it, seems to place it nearly on the same ground. In the very miracle of the loaves, which Mr. Wakefield has produced as an instance of an incident which might have given rise to public prayer, and which was suffered to pass without it—in the account of this very miracle there is a direct precedent for the practice in question; for, looking up to heaven, 'he blessed' before he brake the bread. This, indeed, appears to have been his constant practice. It certainly does not belong to private devotion, and is a species of prayer, more apt, perhaps, than any other, to degenerate into a mere form.

But if we do not find public worship, properly so called in the life of our Savior, it is because we look for it in the wrong place. It is not to be sought for in his instructions, either to the multitude at large, or to his disciples in their more private conversations. His public worship was paid where the rest of the Jews paid theirs—in the Temple. He came up, with the concourse of assembled multitudes, to the appointed religious festivals; he ate the passover, and associated with his fellow citizens, even in those rites and that form of worship which he knew was soon to be abolished.

Our Lord seems indeed to have been an early and regular frequenter of whatever public worship the Jews had among them. What this was, besides their sacrifices and ceremonial observance, Mr. Wakefield is infinitely better able than the author of these remarks to collect from the volumes of Rabbinnical learning; but, without going deeper into their antiquities than what may be gathered from those records of their history which are in the hands of every one, it may be seen that verbal addresses to the Divine Being often accompanied the public expressions of their thanksgiving. In their earliest times we have the song of Moses, in the burden of which the whole people, led by Miriam, joined in chorus. In a more polished age, the fine prayer of Solomon at the dedication of the Temple, a composition which has never been excelled, comes yet nearer to our ideas of an address to the Divine Being; and the whole people bore a part in the worship by the response, 'For he is good, for his mercy endureth for ever.' A still more regular service is recorded by Nehemiah, when the people, after their return from the captivity, entered into that solemn renewal of their law described with so much affecting solemnity.—They stood and confessed their sins, then they read the law; after which the Levites called upon them to stand up and bless the Lord their God. They stood up accordingly, and joined in what, I suppose, the author of the Inquiry would call a pretty long prayer. And when Ezra blessed the Lord, the people answered, Amen, Amen. All this is sufficiently similar not only to the spirit, but to the very routine of our present modes of worship. If it be said, that these instances all arose from peculiar and striking occasions, it may be answered, that it is not likely any other would be recorded; and that the regularity and grace with which they seem to have been performed, indicate a people not unaccustomed to such exercises. Indeed the Psalms of David afford every variety which any of our prayers do; confession, ascription, thanksgiving, &c. These, it should seem, were many of them set to music, and sung with proper responses; for even in the Temple, the chief business of which was not prayer but sacrifice, the Levites and other singers, at the time of the morning and evening sacrifice, sung psalms of praise to God before the altar, and in the conclusion the priests blessed the people.—And it is not probable, that in a later period of their history, amidst a greater degree of refinement and cultivation, they should have contented themselves with mere ritual observances. This at least is evident, if in the time of our Savior they had no worship similar to ours, he could not mean by any thing he said to hint a dislike of it; and if they had, he must have sanctioned the practice by conforming to it. But indeed it is acknowledged by most, and Mr. Wakefield seems to admit, that after their return from the Babylonish captivity, when their hearts were purified by adversity and more attached to their religion, they had regular and stated worship in their synagogues, consisting of forms of prayer, reading the Scriptures, and expounding. In the former, we are told, a minister, called from his office the angel or messenger of the church, officiated as the mouth of the congregation; but for the latter part of the service it was usual to call upon any stranger to take his share, who appeared to be sufficiently qualified to read and expound the lessons of the day.—And hence probably it was, that our Savior did not pray in the synagogues, though he often taught there, and interpreted the Scriptures.—Of their forms of prayer eighteen are given, held to be of high antiquity and peculiar sacredness; and these are in a strain not dissimilar to the Liturgies of more modern times. In short, if we trace the accounts given us both of the plan of the service, and of its presbyters, ministers, and deacons, it will be found that the Christian church, in its corresponding officers, its collects, litanies, and expositions, is the legitimate daughter of the Jewish synagogue; and we shall be led to admire the singular fate of a nation, decreed to be at once imitated and despised.

Thus much may be sufficient to say upon a subject which, after all, is purely a question of historical curiosity.

To return to the character of our Savior.—His great business in the world was instruction; and this he dispensed, not in a systematic, but a popular manner; nor yet in a vague and declamatory style, but in a pointed and appropriated one; not where it would most shine, but where it was most wanted. He was the great reformer, the innovator of his day; and the strain of his energetic eloquence was strongly pointed against abuses of all kinds, and precisely those points of duty were most insisted on which he found most neglected. Almost all his discourses are levelled against some prevailing vice of the times, some fashionable worldly maxim, some artful gloss of a well known precept, some evasion of an acknowledged duty. They were delivered as occasion prompted, and therefore it was that they came so home to men's business and bosoms; for he might have delivered the most elaborate lectures on morality, and religion too, without offending the Scribes and Pharisees, if he had confined himself to system, and not attacked corruption. We shall therefore meet with continual disappointment if, in the few scattered discourses, most of them too conversations, which are preserved to us of our Savior, we expect to find any thing like a regular code of laws, and still less a formulary of rules. He referred to known laws, and only endeavored to restore the spirit of them, and to exalt the motive of obedience. The great duty of honoring our parents had probably not found a place in his instructions, but to expose the tradition which had made it of none effect. It is therefore a very inconclusive argument against a practice, either, that we are not expressly enjoined it in the Gospel, or that the abuses of it are strongly dwelt upon; and this may serve for a general answer to Mr. Wakefield's objections built upon the animated denunciations against those who, for a pretence, make long prayers, and who cry, 'Lord, Lord'—against vain repetitions—upon the exhortations to worship in spirit and in truth—the declaration that the Sabbath is made for man, and not man for the Sabbath—with a thousand others in the same strain, with which the Gospel undoubtedly abounds. But is the utility of a practice destroyed by the abuse of it; or is it of none, because it is not of the chief value? Are none of our duties subordinate, yet real? or have they all the proud motto, *Aut Cæsar, aut nullus*.—As to the idea of a 'progressive Christianity,' on which the author of the Inquiry lays so much stress, as no new revelation has been pretended subsequent to its original promulgation, it is difficult to conceive of any progress in it, distinct from the progress of reason and civilization in the different countries where it may be received. Now I do not know what right we have to suppose that the Jews in the time of our Savior, were so gross in their ideas as to require a mode of worship which deserves to be stigmatised with the appellation of 'beggarly elements and the twilight of superstition.' They were probably as different from their countrymen in the time of the Judges, as we are from our ancestors of the Saxon heptarchy. They had long had among them most of those causes which tend to develope the mental powers. A system of laws and policy, writers of the most distinguished excellence, commercial and political intercourse with other nations; they had acute and subtle disputants, and an acquaintance with different sects of philosophy; and, under these circumstances, it is probable that most of those questions would be agitated which, at similar periods, have exercised and perplexed the human faculties. Be that as it may, Mr. Wakefield, by considering public worship as a practice to be adapted to the exigencies of the times, evidently abandons the textual ground, in which narrow path he seemed hitherto to have trod with such scrupulous precaution, and places it on the broader footing of utility.

LAWS OF LIFE FIXED—INEXORABLE.

God has created this beautiful frame, with its hundreds of muscles and bones, its thousands of blood vessels and nerves, its complicated digestive apparatus, its nicely adapted lungs, its active skin,—all these he has formed into systems and organs, each having a separate duty to perform for the good of the whole; each doing its own peculiar work; and yet not working without the co-operation of all the rest, and the whole under the direction of the brain and nervous system. All these, varied and harmonious, constitute the machinery of our life. And this God has put into our hands to direct, to supply its wants, to suit the elements of nutrition and excretion, food and air, bathing and exercise, precisely to the necessities and condition of each organ; and, out of the whole, to produce the greatest amount of health. This is our responsibility. This is the 'harp of thousand strings' which we are to play upon, and to bring forth the music of energy and cheerfulness. We are to play, each one of us, upon his own harp. Whether we are deeply skilled in the instrument and its uses, or are totally ignorant of both, still we must be the players; and the music, harmonious or discordant, must be such as we individually are able and willing to produce. Our vital machine has each its own director, and admits of no substitute; and according to the skill and the faithfulness of this direction, will be the amount of vitality given us. It is vain to say, we are not competent to sustain this responsibility,—for we must sustain it or we must fall. No one can assume it for us; no one can bear the consequence in our stead. As we eat, breathe, and move, so shall we alone live or die.

Not merely, in general terms, must we obey the laws of life, in order to prevent evil coming upon us; but in each and every particular must we be faithful. Every organ and function must be rightly administered, or health and comfort will not to come us; but that specific pain, which follows every special act of disobedience, will inevitably come. Every righteousness brings its own reward; and every sin brings its own punishment. The law is inexorable; it acknowledges no compromise; it is not satisfied with anything short of entire submission. It will receive no virtue, however great, as a compensation for any sin, however small. No matter how faithful one may be in the government of his appetites, in ventilation, in the care of his skin, and clothing,—if he neglect exercise, he certainly fails of that vigor, which it imparts, and of the power, which it contributes to the general system. The organs have all a mutual sympathy and a common interest. As, in the clock, the pendulum, the weights, and the hands are useless without the wheels, and the correct movement of any one pre-supposes the perfect condition of all the rest,—so in the animal body, the lungs, the brain, the stomach are powerless, if each and every other organ is not in healthy condition. A scholar bends his whole energies to the exercise of the brain. So doing he neglects the muscular system, and forgets to eat, or eats irregularly. Day and night he confines himself to his books, and hopes thereby to increase his intellectual powers. But these cannot grow at the expense of his physical powers; and instead of becoming strong in one function, he becomes weak in all, by thus violating the law of harmony among his members. Hence we have dyspeptics in college, consumption among ministers, and the brightest and the most promising are withered in their youth and cut off in their prime.

The laborer, who attempts to concentrate his whole nervous energies in the muscular system, the gourmand, who tries to make himself all stomach, and the thinker, who strives to be all intellect,—all these trangress the same law, and all meet with the same retribution for their unfaithfulness to their trust. The coachman, who attends only to the wheels of his vehicle, and disregards the springs, the straps, and the braces; the spinner, who watches only his spindles, and neglects the wheels and the bands, the gearing and the motive power, are not more unwise than these, nor more unsuccessful in their operations.

The laws of life are as fixed and certain as the laws of matter. In the motions of the living body cause and consequence are as inseparably connected as they are in brute substances. The principles of gravitation and of chemical affinities are not more clearly ascertained and demonstrated than those of respiration and nutrition. In all our operations, we acknowledge the former, and conform our plans and our practice to them. We build our houses on secure foundations, lest their weight overturn them; we dig our canals on horizontal planes, because water will not run up hill, and we mix nitric acid with potash to make nitre, because no other mixture will produce this salt. But it is equally certain, that nothing but the air compounded and pure, precisely as God has made it for us, will decarbonize the blood and give vigor and life to our bodies, and that nothing but proper and digestible food can be converted into living flesh and blood. In both cases a perfect cause must produce a perfect effect, and an imperfect cause must be followed by an imperfect effect. The man, who builds his dwelling of old and decayed materials, or makes his garments of rotten cloth, deliberately calculates to have them weak and insecure against the exposures of the elements and of wear, for in their very creation, he has provided the principles of their weakness and destruction. So he, who builds the dwelling of his spirit of poor and ill adapted material, of improper food and corrupted air, as plainly prepares the seeds of his own feebleness and death. The manufacturer, who throws unwashed wool mixed with dirt and sticks into his machines, seems resolved to break and injure his cards, and to have cloth of feeble and unsightly texture; but not more resolved than we are to have disordered stomachs and imperfect bodies, when we feed ourselves with all sorts of crudities, absurd mixtures, and perverse cookeries.

If the dyer would not take the trouble to select the proper dye stuffs, or mixed these with any other material, and yet hoped to produce his nice shades, or if he continued to dip his silk in dyes, that had been used and exhausted, and expected to produce strong colors, we should call him a simpleton. What then shall we say of him, who mixes tobacco smoke or any other gas with his air, or breathes over and over again the atmosphere of a close room, and yet expects this befouled or weakened air to purify the blood!

In all these cases, in the living actions and dead combinations, the effect corresponds exactly to the cause. If we prepare right means in the arts, we have the desired results. If we use the right means in our bodies, we have health and strength, otherwise, we suffer and lose both health and strength.

There are no chances in this matter. It is true, we are told continually of the chances of sickness and the uncertainty of life. But God has left these to no sport of fortune. The ignorant chemist, who endeavors to make his salts out of all sorts of incompatible and corrupted elements, and sometimes finds the desired compound, but oftener finds very different ones, may as well talk of the chances of chemistry, as we of the chances of health, when we neither examine the laws of our organization nor regard them. A sailor, who knows neither the position of the stars nor the motions of the sun and moon, may as well complain of the uncertainty of astronomy, as man of the uncertainty of life.

Neither is there truly any premature death. No one dies before his vital powers are exhausted, or until some organ, which is needed in the vital process, fails. As the spendthrift whose annual income might otherwise support him through life, mismanages his property, squanders his money, and thus wears upon his estate until the last mite is gone, and he is bankrupt, so men mismanage their strength, abuse their powers, waste their vital energies, until too little is left to carry on the process of life. Then death comes and finds them all prepared, ready for him. His coming is not then premature. But in the eye of God, who gave us the means of a life of threescore and ten, this death is premature.

The laws of God are perfect and all consistent one with another. The physical laws recognize no interchange with the moral law. Each one requires absolute obedience. No matter how faithful we may be to the latter, or how holy the work in which we are engaged, if therein we violate one law of physical life, we inevitably suffer the punishment. The righteous judge upon the bench, on whose wisdom depend life and liberty, sinks beneath his overstrained mental exertion or the foul air of his court room. The sister of charity, confined with others' sicknesses, and the mother, long watching over her dying babe, without sleep, fresh air, or exercise, both fall victims to their neglect of the physical law. The minister, whose spirit is love, and life, beneficence, but who concentrates in Saturday and Sunday the mental labor of a week, and rouses himself then into an unnatural excitement for the Sabbath, whose exercise is irregular, now violent and then with long intervals between, is punished with a broken constitution as well as others. A multitude, crowded into a church to hear the gospel preached, suffer as surely from the corrupted and carbonized air, as a crowd at the theatre, listening to profaneness or looking upon sin. For 'when the righteous turns from his righteousness and committeth iniquity, he shall even die thereby.' This unrelenting law neither regards motive nor pardons ignorance. 'Sin is a transgression of the law.' 'And the cousequences of a transgression of the physical laws are equally visited upon the body of the offender, whether he were acquainted with the laws or not,' or whether he transgressed by his own free will or by force of another. The helpless infant, whom the indiscreet mother overfeeds, suffers pain and sickness as surely as the glutton, who devours voraciously. In the foundering of the slave-ship at sea, the stolen victims will be drowned as soon as the ruthless kidnapper. When carbonic acid enters the lungs, it extinguishes life with equal certainty and rapidity, whether the heart of the sufferer be good or evil. On this subject, therefore, the first rule, that 'sin is a transgression of the law,' is universal; and equally universal is the last, that 'the way of transgressors is hard.' [Christian Examiner.

WEALTH AND LUXURY OF THE MASTERS AS IT AFFECTS THE SLAVES.

[From Mr. Hildreth's book entitled 'Despotism in America,'—a work not of a partisan character, and worthy of the careful perusal of every American.]

It is a fact well worthy of consideration, that with the progress of wealth and luxury among the masters, the sufferings, the misery, the degradation of the slaves have been steadily aggravated; till at length, in the wealthiest and most refined of our slave holding communities, a point has been reached, both in theory and in practice, beyond which it does not seem easy to go.

The mildest form of American slavery is to be found, not among the polite and well educated citizens of Richmond and Charleston, but amid the rude and wild abodes of the Creeks, the Choctaws, the Seminoles,—tribes whom we describe and stigmatize as savages.

The Indian slaves, are in many respects, almost upon a level with their masters. The wants of savage life are few and simple. The avarice of the master is not stimulated by the greediness of luxury. He is content with a moderate annual tribute of corn and other provisions; and provided this be paid, the slave is left at liberty to procure it as he pleases, and to employ his time and strength as he best sees fit. It thus happens that an Indian slave is sometimes richer than his master; and if he have talents and ambition, though still a slave, he may become one of the most influential persons of the tribe.

The Indian slaves are well aware how superior is their condition to that of the miserable sufferers, who labor for white masters, upon cotton and sugar plantations; and the dread they have of that lot, as well as the influence they are able to exercise, may be clearly illustrated by the case of the Seminole war. That war, according to the statement of those best acquainted with the subject, had the following origin. It was not that the Indians themselves had such serious objections to removal; but as the time for the execution of the treaty approached, their country was overrun with speculators and adventurers from the states, who came partly to set up claims, true or false, to certain Indian slaves, on the ground that they were runaways, or the children of runaways, who had years ago fled to the Seminoles for protection; and partly to set on foot a slave trade with the Indians, who, it was hoped might be induced at the moment of their removal to part with their servants for little or nothing.—The Indian slaves were filled with terror and alarm at this prospect of falling into the hands of white masters; and it is believed to have been by their instigation and encouragement, that the Seminoles were induced to resist the execution of the treaty, and to commence the war.

The small planter, who can neither read nor write, who has been bred up in poverty and ignorance, but who has wandered into some new settlement and has earned by his own personal labor, the means to purchase two or three slaves, next to the wild Indian, is the most mild and indulgent master. He works with his slaves in the field, he converses with them and consults them. If either of them exhibits any peculiar shrewdness or good judgment, the master perceives it, and avails himself of it; and such a slave often becomes his owner's chief confident and adviser.

In his fits of drunkenness, or those bursts of passion to which the rude and uneducated are peculiarly liable, such a master beats and abuses his slaves. But he does the same thing to his wife and children. In general he treats them with a certain degree of tenderness and familiarity; and as they are always about him, by flattery, management and importunity, they are able to carry a thousand points, and to secure a thousand indulgences.

But as such a planter grows rich, and increases the number of his slaves, his feelings and his conduct change with his condition. He appears in the field, not as a laborer, but on horseback, whip in hand. He begins to copy the airs and to imbibe the sentiments of his aristocratic, refined, and educated neighbors. He forgets the equal terms upon which he once lived with his slaves; he feels himself transmuted into a being of a superior order, born to be idle while they were born to work. He ceases to have any sympathies for them. He learns to despise them; to hear their complaints and appeals with indifference; and to push them to labors, which when he worked by their side, he did not exact.

Under this new discipline, and with the frugal habits which he acquired in his youth, this planter's property rapidly increases. He becomes one of the wealthiest men of the neighborhood; and his son and heir takes rank with the choicest aristocracy. Conscious of his own deficiencies in education and manners, the father secures for that son, the best instruction he can obtain. He is sent early to school, and perhaps to some northern college to finish his education. He returns well mannered, and accomplished, with the refinement of sentiment and the gentle bearing which education and good company impart. The father dies, and the son succeeds to the inheritance. He has no taste for agriculture; or if he has, he cannot bear the constant annoyances of a plantation. He leaves every thing in the hands of an overseer; and is almost a perpetual absentee.

Every reduction in the allowances to his slaves, is so much net addition to his own revenue. He is always in want of money; and as he finds it less disagreeable to retrench the comforts of his slaves than his own luxuries, the slaves are soon reduced to the merest subsistence. What are their sufferings or complaints to him? He is not at home to witness or to hear them. He leaves the execution of his orders to an overseer. This overseer is desirous to secure the good graces of his employer.—The surest way of doing so is, to make a great crop. For this purpose the quantity of land in cultivation is increased. The tasks are extended, and the additional labor necessary to their execution, is extorted by the whip. Between this new labor and these new punishments, the slaves grow insubordinate and discontented.—The boldest and most enterprising take to the woods. They are pursued with guns and dogs; retaken; mangled with the lash, and loaded with fetters. These examples terrify the others. They submit in silence. Order is restored. The discipline of the plantation is spoken of, with admiration. The crop is unusually large. The owner is delighted with the result, and urgent for its continuance, and thus extortion and severity are carried to their highest pitch.

At the same time that the physical comforts of the slaves are diminished, all their moral qualities are deteriorated. Every bad passion is called into play. That state of hostility and warfare in which slavery originates and consists, from being lulled, and half quiescent, becomes open and flagrant. The masters learn to hate the slaves, as fiercely as the slaves hate the masters. Presently they begin to fear them.—Fear and hate upon both sides! God have mercy upon the weaker party!

THE FIXED STARS.

The first thing which strikes a scientific observer of the fixed stars, is their immeasureable distance. If the whole planetary system were lighted up into a globe of fire, it would exceed by many millions of times, the magnitude of this world, and yet only appear a small lucid point from the nearest of them. If a body were projected from the sun with the velocity of a cannon-ball, it would take hundreds of thousands of years before it described that mighty interval which seperates the nearest of the fixed stars from our sun and from our system. If this earth, which moves at more than the inconceivable velocity of a million and a half miles a-day, were to be hurried from its orbit, and to take the same rapid flight over this immense tract, it would not have arrived at the termination of its journey, after taking all the time which has elapsed since the creation of the world. These are great numbers, and great calculations, and the mind feels its own impotency in attempting to grasp them. We can state them in words. We can exhibit them in figures. We can demonstrate them by the powers of a most rigid and infallible geometry. But no human fancy can summon up a lively or an adequate conception—can roam in its ideal flight over this immeasureable largeness—can take in the mighty space in all its grandeur, and in all its immensity—can sweep the outer boundaries of such a creation—or lift itself up to the majesty of that great invisible arm, on which all is suspended.

But what can those stars be which are seated so far beyond the limits of our planetary system? They must be masses of immense magnitude, or they could not be seen at the distance of the place which they occupy. The light which they give must proceed from themselves, for the feeble reflection of light from some other quarter, would not carry through such mighty tracts to the eye of an observer. A body may be visible in two ways. It may be visible from its own light, as the flame of a candle, or the brightness of a fire, or the brilliancy of yonder lamp of the world. Or it may be visible from the light which falls upon it, as the body which receives its light from the taper that falls upon it—or the whole assemblage of objects on the surface of the earth, which appear only when the light of day rests upon them—or the moon, which in that part of it that is towards the sun, gives out a silvery whiteness to the eye of the observer, while the other part forms a black and invisible space in the firmament—or as the planets, which shine only because the sun shines upon them, and which each of them, present the appearance of a dark spot on the side that is turned away from it. Now apply this question to the fixed stars. Are they luminous of themselves, or do they derive their light from the sun, like the bodies of our planetary system? Think of their immense distance, and the solution of this question becomes evident. The sun like any other body, must dwindle into a less apparent magnitude as you retire from it. At the prodigious distance even of the very nearest of the fixed stars, it must have shrunk into a small indivisible point. In short, it must have become a star itself, and could shed no more light than a single individual of those glimmering myriads, the whole assemblage of which cannot dissipate, and can scarcely alleviate, the midnight darkness of our world. These stars are visible to us, not because the sun shines upon them, but because they shine of themselves; because they are so many luminous bodies scattered over the tracts of immensity—in a word, because they are so many suns, each throned in the centre of his own dominions, and pouring a flood of light over his own portion of these unlimitable regions.

At such an immense distance for observation, it is not to be supposed, that we can collect many points of resemblance between the fixed stars, and the solar star which forms the centre of our planetary system. There is one point of resemblance, however, which has not escaped the penetration of our astronomers. We know that our sun turns round upon himself, in a regular period of time. We also know, that there are dark spots scattered over his surface, which, though invisible to the naked eye, are perfectly noticeable by our instruments. If these spots existed in a greater quantity upon one side than upon another, it would have the general effect of making that side darker, and the revolution of the sun must, in such a case, give us a brighter and a fainter side, by regular alternations. Now, there are some of the fixed stars which present this appearance. They present as with periodical variations of light. From the splendor of a star of the first or second magnitude—they fade away into some of the inferior magnitudes—and one, by becoming invisible, might give reason to apprehend that we had lost him altogether—but we can still recognise him by the telescope, till at length he reappears in his own place, and, after a regular lapse of so many days and hours, recovers his original brightness. Now, the fair inference from this is, that the fixed stars, as they resemble our sun in being so many luminous masses of immense magnitude, they resemble him in this also, that each of them turns round upon his own axis; so that if any of them should have an inequality in the brightness of their sides, this revolution is rendered evident, by the regular variations in the degree of light which it undergoes.

Shall we say then, of these vast luminaries, that they were created in vain? Were they called into existence for no other purpose than to throw a tide of useless splendor over the solitudes of immensity? Our sun is

were all the kinds of *Popery*, and especially the branches of *Protestant* and *Dissenting Popery*, more active than at the present moment, contending bitterly with one another, and yet all actively engaged in checking the progress of free inquiry, and, as far as lies in their power, punishing those who pursue it. There is one thing they seem all to overlook, that as there can be only one infallible Church (if there be any,) how is the humble inquirer who does not belong to any of them, to know which he ought to submit to!—[W. Turner's Lives of Eminent Unitarians.

CHRISTIAN REGISTER.

BOSTON, MAY 4, 1844.

DEDICATION—CONVENTION—AND INSTALLATION AT BROOKLYN, N. Y.

The week preceding that which closes to-day will long be cherished in pleasant remembrance, and, we believe, with a grateful sense of obligation by those of our brethren, ministers and laymen, who were present at the Exercises referred to in the heading of these remarks. By letters of invitation sent from the First Unitarian Church at Brooklyn, a very large number of ministers and delegates met on Wednesday, the 24th ultimo, to share in a cheering Service.—These letters were sent to widely distant regions from Maine to South Carolina, and though no one was able to answer to the invitation from the Southern State, yet a very large extent of country was represented. The following are the names of the clergymen who, with their delegates, were present at the services:—Rev. Dr. Dewey, and Messrs. Farley and Bellows, Mr. Burnap, of Baltimore, Mr. Furness of Philadelphia, Hosmer of Buffalo, Buckingham of Trenton, Brooks of Newport, Osgood of Providence, Farley of Eastport, Rev. Dr. Parkman, and Rev. Messrs. Pierpont, Young, Lothrop, Robbins, Barnard, Gray, Bartol, Smith, and Coolidge, of Boston, Briggs of Roxbury, Briggs of Plymouth, Lunt of Quincy, Cruft of Lexington, Thompson of Salem, Brigham of Taunton, Ellis of Charlestown, and Pierpont of Lynn. The generous and abundant hospitalities of our friends were kindly extended to their visiters. Every arrangement had been made with judgment, members of other denominations of Christians participated in the Exercises, and the occasion will be remembered by us as prominent among those of like character which have given us high satisfaction. It was no slight accompaniment of the interest of the occasion, to observe the good influence which it seemed to exert, by calling the attention even of the passing citizens. We verily believe that many residents of Brooklyn, constant church-goers too, learned there, for the first time, that there were so many Unitarian ministers in the United States. We hope and trust that it will introduce a new era for the pure doctrines of primitive Christianity in those regions, and lead the people to listen and inquire for themselves concerning a faith which they have been accustomed to hear traduced. To all Christian hearted persons in Brooklyn, we would put the question—Is it possible that all the ministers who have lately visited you, are so ignorant and stupid that they do not know, or so base and unprincipled that they profanely trifle with the doctrines of the New Testament? If we were not mistaken, we saw countenances which looked in amazement upon the proceedings at Brooklyn. We would respectfully and affectionately request of such persons (and we mean that this paper shall come into the hands of some of them) to inquire and examine into the grounds of a faith, upon which they have been taught to look with horror.

'THE CHURCH OF THE SAVIOUR.'

The edifice erected by the First Unitarian Church and Society in Brooklyn, is the most elegant structure in that city. It bears upon a shield on its front, the title, 'Church of the Saviour.' It was commenced in April, 1843, and just one year was occupied in its completion.—It was designed and has been superintended by Minard Lafevre, Esq., the distinguished architect who is employed by the Second Church and Society in this city to construct their new house of worship. Its style is Gothic, and all the essentials and ornaments of that architecture have been rigidly and beautifully adopted with the exception of buttresses to the side walls. Two exquisitely wrought towers, surmounted by pinnacles, ornament the front, and between these, the apex of the roof bears up a stone cross.—There are five lancet windows on either side, and one large oriel window on the front. The outward impression of the whole is imposing and beautiful. Fair proportions and harmonious elements show that the design of the architect has not been interfered with. The material of the edifice is a dark grey stone, of irregular blocks, laid in massive thickness.

On entering the Church, the eye cannot fail to be delighted and satisfied. The effect is perfect. All the wood work of the interior, the pulpit, the organ frame, the frontings of the gallery and the pews, are of that rich and solid material, black walnut, wrought with fine taste and a high finish. If there is in any Church on this earth more exquisite workmanship and more perfect design than in the pulpit of this Church, and in the screen behind it, we have not seen it, though we have seen many richly wrought pulpits, nor have we beheld a painting, nor read a description of one that will surpass it. The famous pulpits of carved oak, the work of Verbruggen, which adorn the Cathedrals of Belgium, may show more skill and labor, as they combine human figures, animals, birds, trees and shrubs, but they have not the solemnity of that on which we are remarking. The Church is divided by three aisles, and by lateral arches which imitate very perfectly a clerestory roof, furnished with windows, which receive their light through windows on the roof of the edifice. The plastering throughout the interior is of rough finish, the walls, arches, ribbings, cornices, consols, &c., being lined and stained with various hues, to represent stone. There are thirty-eight pews in the galleries, besides the organ loft, and one hundred and twenty-two pews in the body of the Church; we suppose that nine hundred seats are thus afforded. The floors of the edifice are uniformly carpeted, and the edifice is provided with lamps for evening service. The magnificent organ, the frame work of which, like that of the screen in the rear of the pulpit, is surmounted with a richly carved cross, is from the manufactory of Messrs. E. & G. G. Hook, of Boston. It has a fine tone, and is of great power. The cost of the Church, and of all that appertains to it is $32,000, a sum far less than that that which has been expended upon many stone edifices in this country, which are of intolerable ugliness, and which present nothing in their single features or in their completeness, to solemnize the thoughts, to declare their uses, or to please the eye. The Church of the Saviour is indeed, within and without, a most chaste, beautiful and imposing structure. Its design and completion, taken in connection with many better evidences furnished by the Society to which it belongs, prove an interest in the house of God, and a zealous care for the enjoyment of Christian privileges and influences.

THE CONSECRATION.

The Consecration of the Church of the Saviour took place on Wednesday, April 24, at noon, after a short interview between the brethren who were collected from various quarters in the spacious vestry beneath the edifice. The day was fine, and a very large company were present, who filled the Church, though the time was the busiest season of the year, and the busiest part of the day. The assembling of so many ministers, some of them from great distances and at much personal inconvenience, was a sign of their strong attachment to the faithful pastor of the Society, their regard for his devoted labors, and their sympathy with our brethren in their position, sacrifices and efforts.—There are but few occasions which would have drawn so many of our ministers to such a distance. We copy the Order of Exercises with the original Hymns, thus affording to those of our readers who desire it, a memento of the occasion, for preservation.

ORDER OF SERVICES AT THE
CONSECRATION OF THE
CHURCH OF THE SAVIOUR,
Wednesday, April 24, 1844.

Voluntary on the Organ.

Introductory Prayer—Rev. H. W. Bellows of New York.

Chant.

Selections from Scripture—Rev. G. W. Hosmer of Buffalo.

Hymn Written for the occasion, by Mr. I. H. Frothingham.

I.

Great God, to thee, 'whose temple is all space,'
We rear, in faith, an humbler dwelling place;
'Abide with us;' thy presence here impart,
Our altar crown, and hallow every heart.

II.

Here may our willing souls to thee be led,
Drawn by thy love in rich profusion shed;
Here in thy rest all earth-born cares resign,
Bow at thy feet, and worship at thy shrine.

Prayer of Consecration—Rev. Dr. Parkman of Boston.

Hymn Written for the occasion, by Mrs. A. R. St. John.

I.

Man in his might and worldly skill,
A temple rears to thee;
Joy's echoing hymns its arches fill
With thankful ecstacy.

II.

The 'grain of mustard seed,' has sprung
A wide and sheltering tree,
And o'er thy gathering flock, has flung
Its arms of majesty.

III.

The last stone laid, the work well done,
Away, all earth-born care;
Whilst the full soul yields at thy throne,
Its homage, praise, and prayer.

IV.

These walls, great God, all powerful, wise,
We consecrate to thee,
Grand Architect of earth and skies,
And world's sublimity.

V.

Beneath the Cross,—in Jesus' name,—
Thy blessing we implore;
Light with thy grace our altar's flame,
To guide us evermore.

Sermon—Rev. Fred'k. A. Farley.

Hymn Written for the occasion, by Rev. John Pierpont. Tune—Old Hundred.

I.

This Temple's corner stone was laid,
Our Father, by thy favor shown
To our weak efforts;—and thine aid
Hath carried up its topmost stone.

II.

And, to thy service, Holy ONE,
We humbly, now, devote the same,
And, as disciples of thy Son,
We name it by the Savior's name.

III.

'CHURCH OF THE SAVIOUR!'—may its walls,
Its roof, and all its arches ring,
When, from its desk, thy mercy calls,
When, from its choir, thy praise we sing.

IV.

And, may the souls, that hither throng,
To bow before thy throne in prayer,
Grow, in the Savior's strength, more strong,
And more, and more, his image bear;

V.

Till, each, redeemed, before thee stands,
In stronger light, with higher love,
Within 'a house not made with hands,'
And waits to do thy will above.

Concluding Prayer—Rev. Alexander Young, of Boston.

Benediction.

THE DISCOURSE.

The Text of the Discourse delivered by Rev. F. A. Farley, Pastor of the Church, was, 1 John iv. 14. 'And we have seen and do testify that the Father sent the Son to be the Saviour of the world.' Considering the occasion, the designation of the edifice to be consecrated, the strange ignorance, prejudice, and misrepresentation entertained concerning our cherished views of Christian truth, and that many members of other denominations, seeking for light and information, were mingled among the audience, we think that Mr. Farley selected the most appropriate theme, and treated it in so Scriptural, earnest and satisfactory a manner, as to fill up the expectations of all. It was an eminently useful and instructive Discourse, embracing but one or two paragraphs of a controversial character, and abounding in clear and forcible statements of the great doctrine of Christianity, viz., that of its reformatory agency upon the heart and the life of man. It gave opportunity for presenting the Scriptural view of Jesus Christ as the Saviour. The preliminary argument of the preacher showed that it was with God, the Father, that the merciful plan of redemption originated, that it was his love which conferred the gift, and that Jesus Christ was the instrument *sent* to be the medium of communicating it. All the strong and expressive language of Scripture, which ascribes salvation to the life or the death, or the resurrection of Christ, to faith, or works, or hope, or baptism, was shown to combine all its particular references into the general truth, the foundation of the Gospel scheme, that Jesus Christ has not, strictly speaking, effected our salvation by any work of his, but has furnished us with the means of working out our own salvation. This view was likewise shown to be stated in the most direct and explicit way in numerous passages of Scripture. The Discourse closed with a beautiful and touching application to the occasion, and with an eloquent apostrophe to the 'Church of the Saviour.' We should have said that the Preacher, in the opening of his Discourse, in a very dignified and appropriate manner made acknowledgment to his people of his sense of their interest and efforts.

After the Services of the Consecration, the invited guests partook of a bountiful dinner, conducted on Temperance principles, at least as far as drinks were concerned, at the Mansion House.

We present, next in order, the official account of the Convention.

THE CONVENTION AT BROOKLYN, N. Y.

In accordance with the letters missive from the Church of the Saviour in Brooklyn, N. Y., the Clergy and delegates from the Churches invited to join the ecclesiastical council, convened for the Installation of Rev. F. A. FARLEY, met in Convention, on Wednesday Evening, April 24th, after the consecration of the Church.

The Convention was called to order by Rev. F. A. Farley, at whose motion, Rev. Dr. Parkman, of Boston, was chosen President.—Rev. Mr. Osgood, of Providence, was appointed Secretary.

Prayer was offered by Rev. Mr. Burnap, of Baltimore.

The following resolutions were offered by the Secretary, as suited to guide the course of remark and to favor the purpose of the meeting, which was not so much the transaction of business as the discussion of principles and urging the claims of Liberal Christianity.

I. Resolved, That in the Consecration of this new house of Prayer, we have occasion of thanksgiving to Almighty God for his favors to this people, and ground for new hope and zeal in the cause of him whose name it bears.

II. Resolved, That the present state of the religious world moves us to cherish with fresh ardor the principle upon which as a denomination we stand and which has been set forth emphatically in the sermon of to-day, that the Bible, and not human creeds and authorities, is the rule of the Christian faith.

III. Resolved, that while we would live in charity with Christians of every name, we owe a solemn obligation to our own brotherhood of believers, and are bound to strive earnestly for that truth, which we deem as important to others as to ourselves, by general cooperation with our brotherhood; and by missionary labor among the poor who are with us, and the destitute who live in the borders of our land.

IV. Resolved, That while we mourn the loss of our beloved brother, Rev. J. P. B. Storer, late of Syracuse, N. Y., we give thanks to Almighty God for his faithful life, and for the influence of his labors in the cause of our holy faith in this State.

These resolutions were taken up in order and fully discussed.

The first resolution was treated by Rev. C. Briggs, the General Agent of the American Unitarian Association, and by Rev. Mr. Lothrop of Boston. The former spoke of the encouraging progress of our cause. The latter spoke particularly of our brotherhood in Brooklyn, and the brightness of their prospects.

The second resolution was then taken up.—Rev. Mr. Ellis, of Charlestown, spoke of the progress of liberal Christianity, by the demolition of various systems of error in science, especially of the influence of the telescope in enlarging the views of mankind, and doing away with ancient superstitions, such as the belief that Almighty God had died on this small planet. He insisted upon the right of private judgment and preferred rather the perils of free thought to those of spiritual despotism. Mr. George G. Channing, of Boston, spoke of the encouraging prospects of the liberal cause in Boston, the fresh zeal and power that had appeared in that great centre of spiritual freedom. Rev. Mr. Osgood, of Providence, urged the importance of taking true Catholic ground, of going directly to the Bible for our faith, and not allowing human opinions *about* the Gospel, whether philosophical or dogmatic, to come between us and the Gospel. He alluded to the conflict now waging between the two great schools of Orthodox theology, the Catholic and the Genevan, and trusted that the Gospel of Christ might keep us free alike from the rule of Prelacy and of Calvinism. Rev. Mr. Pierpont, of Boston, said that the power of bigotry was still great, the Christian name is still denied us by many, and we must be content to wait some time before other ministers will receive us as brethren. He read part of a letter in which he was called a deist and infidel. Rev. Mr. Burnap of Baltimore, treated of the mission of America in reference to liberal Christianity, and illustrated the plan of Providence in calling this country to bring the Protestant reformation to its true issue.

In consequence of the lateness of the hour, after singing in unison the Dismission Hymn, the Convention adjourned to meet on the morrow at 9 A. M.

On Thursday, the discussion of the second resolution was closed and the resolution was adopted.

The third being then taken up, Rev. Mr. Barnard of Boston urged the claims of the ministry to the poor. Rev. Mr. Hosmer of Buffalo spoke of missions to the West, of the zeal of many of the Western Unitarians, of some signal cases of conversion, and of the promise of the new theological school at Meadville, Penn., which opens with seventeen students. Rev. Mr. Thompson, of Salem, insisted upon our being faithful to our own souls, also to the wants of others. He was for uttering our doctrines so that all might know them, and was not afraid of the charge of having a proselyting spirit.

Rev. Mr. Farley remarked that the hour at which we must adjourn, had nearly arrived.—Rev. Mr. Bellows of New York spoke of the peculiar call upon the Unitarians of the vicinity to set forth and urge their doctrines, and that at present this must be their paramount duty.

The third resolution was then adopted; the fourth taken up and adopted likewise after some words of tribute to the memory of our departed brother Storer, from Rev. Mr. Buckingham of Trenton, N. Y., and Rev. Dr. Parkman of Boston. The vote was taken by rising.

It was then moved that we adjourn to one o'clock P. M., to meet in Council for the Installation of Rev. F. A. Farley, as Pastor of the Church of the Saviour.

FRANCIS PARKMAN, President.
SAMUEL OSGOOD, Secretary.

[Of most of the addresses referred to above, we have full reports, which will appear soon in print, either in pamphlet form, or in the Register.]

THE INSTALLATION.

After a short intermission, for enjoying the hospitalities of a member of the Society, the Ecclesiastical Council, convened for the Installation of Rev. F. A. Farley, met in the vestry of the Church on Thursday, April 25, at 1 o'clock. The Rev. Dr. Parkman being chosen Moderator, opened the Council with Prayer, and the Rev. Mr. Robbins of Boston was chosen Scribe. Returns were made to the Letters Missive, and the Council being thus organised, the papers which had passed between the Trustees of the Church and the Pastor elect were examined, so that all might be done in conformity with ecclesiastical usage, and the proceedings be sanctioned by the laws of the State of New York.

Voluntary on the Organ.

Introductory Prayer—Rev. Mr. Osgood, of Providence.

Cantata, B. Wyman.

Father in Heaven to thee we bow
In humble supplication now:
On thee our fondest hopes depend,
Guide us, O guide us to the end!

Our sins forgive, our life protect,
Our fears dispel, our steps direct:
Be thou our shield, our constant friend,
Guide us, O guide us to the end!

Selections from Scripture—Rev. Mr. Coolidge, of Boston.

Hymn, written for the occasion, by Mrs. A. R. St. John.

Almighty Pow'r, whose word and will sustain
Unnumbered worlds by some mysterious chain;
Whose links of air unseen, we know to be
Firm as all love and truth, that comes from thee!

GOD of the millions who, with one accord,
Yield their heart's incense for thy precious word,
Warm from the breath of inspiration given,
Our star of faith, pointing the path to heaven!

GOD of our Savior! Source of light and life!
Each throbbing pulse with thankfulness is rife,
As gathering round thine altar, Holy ONE,
We pray to thee, through thy redeeming Son!

We would, O Father! that thy grace may shine
Upon thy servant's work, whose soul is thine—
Our Pastor, brother, friend, and chosen guide,
O'er life's full stream, to cheer its ebbing tide.

May its pure beams illumine every word,
Enrich each tone that from his lips is heard;
That deep within our bosoms' sacred cell,
The new-born fervor may continuous dwell.

Let his pure life, a mirror ever be,
Where we, reflected may our errors see,
A beacon-light to guide us through the storm,
A cheering flame, our fainting hopes to warm.

And when the sands of Time their grains have spent,
Thou ask'st 'the talent,' from thy bounty lent,
May he a golden increase bring to thee
That 'welcome' to thine household, he may be!

Sermon—Rev. Dr. Dewey of New York.

Prayer of Installation—Rev. Mr. Furness, of Philadelphia.

Charge—Rev. Mr. Young of Boston.

Hymn written for the occasion, by William C. Bryant, Esq.

Mighty ONE, before whose face
Wisdom had her glorious seat,
When the orbs that people space
Sprang to birth beneath thy feet!

Source of Truth, whose rays alone
Light the mighty world of mind!
God of Love, who from thy throne
Kindly watchest all mankind!

Shed on those, who in thy name
Teach the way of truth and right,
Shed that love's undying flame,
Shed that wisdom's guiding light.

Fellowship of the Churches—Rev. Charles A. Farley, of Eastport, Me.

Address to the Church and Society—Rev. Mr. Ellis, of Charlestown, Mass.

Hymn written for the occasion, by Mr. I. H. Frothingham.

Pure as this virgin altar, Lord,
To Truth and Love now consecrate,
Be those in thought, in deed, in word,
Who on its hallowed service wait.

Spirit of Truth! descend and rest
In love within thy servant's heart;
So may his life, divinely blest,
Thy sacred influence impart.

O may his tongue by thee inspired,
'The Way, the Truth, the Life,' proclaim;
Till with the Savior's spirit fired,
Each heart shall humbly own his name.

Guide, guard, direct, encircle all—
Pastor and People, Teacher, Taught;
So may our souls, from error's thrall
Redeemed, be with thy Spirit fraught.

Thus may we ever upward tend,
From sin by Truth and Love made free;
And all our earthly service end,
Fountain of Truth, Great GOD, in thee!

Concluding Prayer—Rev. Mr. Lothrop of Boston.

Benediction.

The Text of Dr. Dewey's Discourse was Luke ix. 46, 48. 'Then there arose a reasoning among them, which of them should be greatest. And Jesus said unto them, he that is least among you all, the same shall be great.' The preacher presented, expounded and illustrated the truth, that Christianity proposed a great reformation in men's judgments and preferences, by exalting humility into greatness—by magnifying the dignity and honor of what is lowly, quiet, obscure, and overlooked. Christianity thus proposed to rectify many sad mistakes which led men away from truth and virtue, which perverted all moral distinctions and transposed the last and the first. The Discourse contained passages of eloquent appeal and argument spoken with beauty and impressive effect.

The invited guests spent two hours very pleasantly in partaking of a sumptuous entertainment at the mansion of a most liberal friend of our cause in Brooklyn and New York. The temporary refreshment near the close of so busy a day, was grateful to all, and the opportunity which it afforded for social intercourse was readily improved. Certainly there was nothing lacking, that the bodily frame or the heart, the inner or the outer man required, or craved.

THE COMMUNION SERVICE.

Though there had already been numerous and extended services occupying two days and one evening, there was a strong desire on the part of the Society that the Communion Service designed for the close of the Convention, should be preceded by a Sermon. A large assembly again met in the Church at half past 7 o'clock. After Prayer, by Rev. Mr. Thompson of Salem, Rev. Mr. Furness of Philadelphia delivered a Discourse from 1 Corinthians, xiii. 4. 'Charity suffereth long, and is kind.' The Preacher began by remarking, that we are wont to speak of Paul almost exclusively in his public, official character, we call him St. Paul, the Apostle Paul, &c. Of course there is perfect propriety in thus emphatically designating the chief among the first chosen Apostles of the Christian Religion. But there is that in the character of Paul which admits of being described as his private, personal excellence, his character as a man. The traits of kindness, dignity, courtesy which he introduces in his description of charity, were traits of his own character. The preacher then passed to a striking portraiture of this charity—the greatest of the Christian graces, showing its high place in a character, its great importance in social life, and the marked influence to which the Christian faith had exalted it. He observed that it was such a well known excellence, and so absolutely necessary to the comfort and courtesies of life, that where it did not exist it was feigned, as was shown by the conclusion of letters—with the words—'your obedient, humble servant,' whether the letter was one of friendship, or a challenge to a duel. In our domestic relations likewise, this same grace, the chief of the graces, comprehending respect, forbearance, self denial, and kind effort, was shown to be the essential for peace, for happiness, and for a religious home, the only preservative from family feuds.

After the Discourse, the Lord's Supper was administered. The Rev. Mr. Pierpont of Boston officiated at the table, and the Deacons of the three Unitarian Churches distributed the elements. A very large number of persons communed, and among them, members of different religious denominations. The following original hymn was sung, and with it, we will close our extended account of these hallowed and encouraging services. May rich experiences of long continued and dearly prized blessings, be the portion of pastor and people in their connection.

II.

COMMUNION HYMN.

Written for the occasion by REV. JOHN PIERPONT.
Tune—*Pleyel's Hymn.*

While we here remember thee,
Who wast for our ransom slain,
Let thy love, thy purity,
Savior, in our souls remain.

Father, while we break this bread,
And thy Christ remember thus,
Make us one with him, our head,
Thou in him, and he in us.

While to lips, with praise that glow,
This Communion cup we press,
Holy Father, help us grow
More like him we here confess.

Reconcile us by thy Son,
In whose name on thee we call;
Make us perfect, all in one,
We in him, and thou in all.

THE AMERICAN AND FOREIGN SABBATH UNION.

This new benevolent institution which was formed in this city about a year since, celebrated its first anniversary on the 17th ultimo, by an afternoon and an evening meeting at the Central Church in Winter street, the Hon. Heman Lincoln presiding. The Report of the Executive Committee and Treasurer were accepted and at the choice of officers, the Rev. Dr. Edwards was reappointed Secretary, as the paid agent of the Union. Chief Justice Williams of Connecticut, was chosen President, and a large number of Vice Presidents were selected from all quarters of the U. States. Four resolutions were adopted; the first three concerned an effort to circulate most widely some 'Permanent Sabbath Documents,' so that every family, and all members of Colleges should have them: the fourth resolution embraced an earnest request to all persons 'to abstain from worldly business, travelling and amusement and to attend the public worship of God on the Lord's day.' In the evening the Rev. Dr. Nott, of Schenectady delivered an address on the duty and benefit of observing the Sabbath. Dr. Edwards, the original mover of the measure for forming this Union, has ever since been its instrument and organ. We have not seen the Report of his proceedings or measures for the year. That there is a field for devoted and useful labor in this cause no thoughtful or observing person can doubt. It is one however which requires great discretion in an advocate of it, and plain sound common sense in it is far better than an unallowed appeal to the Old Testament.

For the Register.

MINISTERS COLLATION, ANNIVERSARY WEEK.

The Committee appointed by the company present on the last anniversary to make arrangements the present season, hereby respectfully and affectionately invite every clergyman of the Unitarian denomination in the United States with his lady, and all from abroad who may be in this country at that time, to pass anniversary week in this city, and especially to be present at the collation to be served in the hall over the Worcester Railroad Depot in Beach Street, on Tuesday 28th inst., and the Committee are happy to state that such arrangements have been made, that although a larger company are expected, ample accommodations will be provided for them in the reception room.

The Committee have the pleasure to add that any clergyman from the country with his lady, who may not have provided lodgings in the city, will be most gladly received by our brethren here, and ample accommodations provided for all; and the Committee request that those who will avail of the hospitality of our friends, will give notice to the Secretary of their intention at as early a day as practicable so that suitable accommodations may be provided in season.

It is also requested that those of our city brethren, who can accommodate our friends from the country, would hand in their names and residence to the Secretary, stating the number they can accommodate during the week.

For the Committee,
W. D. COOLIDGE, Secretary,
No. 17 Broad Street.

NEW PUBLICATIONS.

The Christian Examiner and Religious Miscellany, No. 123. Fourth Series. No. III. May 1844. Boston: Crosby & Co.

Punctual to its day, and with its variety of fresh contents, this excellent periodical has gone to the hands of its subscribers, who though they have steadily increased during the last four months, are not now half in numbers what they should be. As a specimen of typographical execution, the Examiner takes the precedence of all our Magazines. That time and effort and zeal are expended in collecting its contents from different writers is evident from the most cursory examination of the pages. Variety, spirit, and brevity, are important features in such a work.

The contents of the present number are as follows:

A paper on 'Preaching,' by Rev. S. Osgood, with particular references to the New England pulpit, and to Extemporaneous Preaching; written with good taste and judgment and showing experience, with improvement upon it.

A paper on 'The Perils of the Young,' by Rev. E. B. Hall, bearing upon the almost forbidden theme of Licentiousness.

An article on the 'Atonement,' by Rev. C. A. Bartol.

A Sketch of 'A Scholar of the Middle Age,' by Rev. G. I. Ellis.

An extended, and most valuable 'Review of Palfrey's Lowell Lectures,' by Rev. Dr. Brazer.

A paper on 'American Poetry' by Dr. Lamson.

A paper on the 'Present Position of Unitarianism' by Rev. Dr. Gannett.

A paper on our Common School system, by George B. Emerson, Esq.

Besides these valuable articles there are Poetical Pieces, very numerous Notices of Recent Publications, and various interesting matters of Intelligence.

Messrs. Crosby & Co. deserve the liberal support of our friends for their efforts in behalf of our favorite periodical work. They have just published the Fifth Edition of 'The Young Maiden' by Rev. A. B. Muzzy, a work which is thus proved to have been popular and acceptable. Our readers will remember seeing an account in our columns a short time ago of its being pirated in England. Messrs. Crosby & Co. advertise an excellent collection of Sunday School books, to which we refer our brethren in their approaching visit to the city.

Two Sermons delivered before the Second Church and Society, Sunday, March 10th, 1844, on the occasion of taking down their Ancient Place of Worship; by their Minister, Chandler Robbins. Boston: I. R. Butts, 1844. 8vo. pp. 76.

These Discourses requiring much historical research, written with great beauty, illustrated with valuable notes, and by a cut representing the old Church which is now numbered among the things that were, are printed in the best style of modern art, at the request of the Society. We were not present at their delivery, and as no account of the occasion was sent to our paper, we have till now failed to record the demolition of the oldest meeting house in Boston. We perform the duty with a kind of sadness, even with a pang. We look in vain for the brightly burnished cock which once met our view from some quarters of the city and the neighborhood, though what business that most unpoetic bird ever had there it would puzzle us to tell; except to suggest the faithlessness of the Apostle Peter. The Church had stood an hundred and twenty-three years, being two years older than its neighbor, Christ Church, and nearly nine years older than the Old South. Mr. Robbins presents in his peculiarly pleasing and impressive style the story of the venerable structure, as his predecessor, the late Henry Ware had done on its hundreth anniversary, nearly a quarter of a century since. Like many other of our Churches it mingles in its history some disagreeable matters of strife, chiefly of a very trivial nature in their origin, but growing by bad and unskilful treatment. What however are such disturbing influences to the uniform and holy tenor of the uses and blessings associated with the old Puritan meeting houses! Our ancestors quarrelled for one principal cause among others, because not having enough to do or to interest them, they meddled about one another's concerns, and thus involved themselves in constant difficulties. He who would have a striking example of this fact, which admits of a multitude of illustrations, ought by all means to procure these Discourses of Mr. Robbins. And while this weak side in our ancestors, characters is thus exposed, abundant evidence will appear of their true religious feeling, their devotion, their kind and Christian hearts, saving always the incompleteness of their sanctification. Mr. Robbins has made a valuable contribution to our ecclesiastical history, especially in his rich notes, for which we confess an especial fondness and interest. The whole of the first Edition of the Discourses has been at once taken up by the Society, but another Edition will be printed immediately.

The Holy Bible—A Critical Commentary and Paraphrase on the Old and New Testament, and the Apocrypha. By Patrick, Lowth, Arnald, Whitby, & Lowman. A new Edition, with the Text printed at large. To be completed in Sixty Numbers at Twenty-five cents each. New York; Wiley & Putnam.

This work furnishes the most legitimate object for the exercise of the pamphlet system of publication of any of the works on which it has been exercised. The time for issuing the complete work is thus extended over a year or more, and those who desire to possess so valuable a help in the study of the Scriptures, may nearly all of them obtain for themselves the privilege. It is printed with new type, on excellent paper, each number contains seventy-two pages imperial octavo size, and nine numbers have already been published. The former edition of these united commentaries and expositions, was printed in quarto form, without the Scripture Text, and was of great cost. The present is of a more convenient size, and gives the Text at a very moderate cost. True, the science of Biblical Exposition has greatly advanced since these honored divines of the English Church united their labors which cover the whole Bible. But they were men of too much wisdom and discernment to adopt some views of more recent date, and their works are not to be superseded. They are still valuable, and in some respects, still preferable to those which are within the reach of most readers, or even of most students. The clergymen and students who are about gathering to the anniversaries, and who have no complete Commentary on the Scriptures, could not make a better provision for themselves than to subscribe to this work. They can receive it of the Publishers' Agents in this city, Messrs. Saxton & Peirce, No. 133 1-2 Washington street, who will regularly forward the successive numbers. The Publishers must have been at great expense in preparing and issuing this very costly work, and we should be glad to see them remunerated, by a large sale, which would benefit both giver and receiver.

The same Agents have likewise received the Magazines for May, with the continuation of the various serial works now in process of publication, No. 3 of Harper's Bible, No. 5 of Verplanck's Shakespeare, No. 6 of Cheever's Bunyan, and No. 9 of Milman's Gibbon. The Eclectic Magazine for May, besides its rich table of Contents, is adorned with a beautiful engraving by Sartain of the Magnificent Gothic Memorial of Walter Scott, now in process of erection at Edinburgh. Messrs. Saxton & Peirce have lately enlarged their store, and have on sale a choice and complete assortment of works of standard literature, as well as those of a lighter character.

Lectures on Church Government, containing objections to the Episcopal Scheme, delivered in the Theological Seminary, Andover, August, 1843, by Leonard Woods, D. D., Professor of Christian Theology.—Boston, Tappan & Dennet, 1844; 16mo, pp. 198.

These lectures of Dr. Woods, without pretending to any novelty, still less to any brilliancy of argument, are still remarkable for great good sense, for a calm and Christian spirit, and for much plain force of reasoning. The author says that he has been an attentive observer, though silent on the matter of Episcopacy.—His silence has been construed into a leaning on his part, towards that view of Ecclesiastical policy; and to remove that misapprehension, he now publishes what he has written. The volume contains seven Lectures, the first of which, after some preliminary remarks of a charitable and conciliatory nature, presents some objections to the Prelatic scheme, especially its unscriptural character. The same subject is continued in the next Lecture, and the following ones severally are devoted to denying the authority and exposing some of the weaknesses of the Fathers;—to the disproof of the fictitious dogma of Apostolic Succession,—to exhibiting the trammeled and burdensome character of Episcopacy, and to the discussion of the matter of ceremonials, and of the High Church principle. The volume will answer its purpose to common readers, far better than some of the larger works lately published.

A Discourse occasioned by the Death of Rev. Isaac Allen, of Bolton, Preached at Lancaster, March 24. 1844. By Edmund H. Sears, Minister of the First Congregational Society in Lancaster. Worcester. 1844. 8vo. pp. 16.

The Text of this Discourse is from Psalm xxxvii. 37. After stating three elements of the inward peace which the upright man enjoys in his death, Mr. Sears makes an especial commemoration of the late loved and venerated Pastor of Bolton. We have already published an extended biographical notice of him, and we refer to this Discourse only that our readers who may desire to possess an appropriate tribute to a good man in a form which they may preserve, may know where to find it. Mr Sears' predecessor, the late Rev. Dr. Thayer was for many years the nearest fellow laborer and the intimate friend of Mr. Allen. Under these circumstances, each was almost as well known in the other's parish, as its own minister. It was but right that the Church in Lancaster should thus commemorate one, whom they respected and esteemed. Mr. Sears recounts the simple incidents of his life and extols his virtues. He was the last liberal clergyman of his generation in Worcester county.

Letters on the Moral and Religious Duties of Parents. By a Clergyman. Boston. Benjamin B. Muzzy, No. 29 Cornhill. 1844.

The author of these 'Letters' is unknown to us, and we have heard considerable speculation in some questions, as to who it might be. This is a matter of no moment. The book is a good one, let who will have written it. It treats a most important subject in a simple, earnest, practical manner. It is marked by that which is not always found in books upon moral and religious education, viz. good, strong, sound common sense, guided and sanctified by a Christian spirit. We know of no parent so well instructed in parental duty, or so faithful in its performance, as not to be benefitted by the perusal of these Letters. We hope they may have an extensive circulation; as they unquestionably will have, when read and pondered, a deep practical influence. We lay before our readers some extracts, advising all parents however, to read the 'Letters' themselves.

'Assuming then, that we may begin to educate the mind, in religion, as soon as in anything else, I wish to caution you against supposing, that merely moral instruction will be sufficient. The idea has, of late, become somewhat prevalent, that doctrines should not be taught to children; that they are so abstruse and difficult to be understood, that they serve only to perplex and discourage them. It is surprising, beyond expression, that such an idea should ever have been received by any having faith in the Bible. According to that holy book, it is doctrine that sanctifies and saves—that is the power of God unto salvation. By doctrine, we learn that God is the Father of the spirits of all flesh; that he is the righteous Governor, the constant Benefactor, and just Judge of all men. By doctrine, we also learn that Jesus Christ is the Son of God, who gave himself a ransom for sinners, and by whom we are exalted to heaven. And, by doctrine, we learn our own nature and character; our dependence and accountability—the dangers to which we are exposed, and our destiny beyond the grave. Doctrine, then, is indispensable; for who would think of calling upon a child to love, reverence and worship a being of whose character he had no knowledge? Besides, without doctrine, the prohibitions of the Bible have no divine power. You say, for instance, to your child, Thou shalt not lie—Thou shalt not swear—Thou shalt not steal. If you give these commands in your own name, and appeal to no higher authority than your own, your child will look upon them as human rules of duty. But you wish to give them greater efficacy than human authority can impart; and you say, Child, these are the commands of God. In saying that, however, you give them no higher authority, unless the child knows who and what God is. You are obliged, therefore, to describe God, and give your child an idea of his goodness, greatness, wisdom and justice. The prohibitions, then, without doctrine, have none of that efficacy which belongs to the Word of God. The great power of Christianity lies in its doctrines.'

ITEMS.

Death of Missionaries. The arrival of the Steamer Acadia at this port confirmed the previously received statement of the death of Rev. R. O. Dwight, of the Madura mission, and brought intelligence of the death of Mrs. Cherry and Mrs. North, of the same disease (the spasmodic cholera) with that of Mr. Dwight, and of the same mission, and also of the death of Rev. Mr. Graves, of the Bombay mission.

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Rev. Arthur Carey. The Rev. Arthur Carey of New York, whose ordination caused the dissension which has ever since been increasing in the Episcopal denomination in this country, died on his passage to Havana, four days before the arrival of the vessel in which he had taken passage. He left New York in a state of great weakness, his friends scarcely entertaining a hope of his recovery. We learn from some of them that he was a youth of great excellence of private character, of an amiable spirit, and of a finely endowed mind. He was of a sensitive and shrinking temperament, and was much excited and distressed by the lamentable confusion and strife which he had unintentionally caused. We learn, however, that his death cannot be ascribed to any cause originating or connected with the unwelcome notoriety which noised his name abroad. He has gone to a tribunal before which as we judge, his belief or want of belief in the Creed of Pope Pius, will not be embraced in the demand of the Great Judge, 'Give an account of thy stewardship.'

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Revival in Yale College. We learn that an extensive interest on the subject of Religion, such as used to be called a Revival, was prevailing in Yale College at the close of the last term. The spring of the year is generally the season for such revivals. The sentiments of religion natural to the heart of man are appealed to in the awakening of the earth, and the efforts and prayers of Christians, may give a holy direction, as well as a peculiar development to the interested and enlivened feelings. It is one of the most pleasant privileges which we enjoy in marking the religious efforts around us to observe that in the parts of our country most favored by intelligence and culture, the objectionable features attending revivals, are gradually disappearing. Indeed some of the Orthodox journals are now uttering precisely the same sentiments respecting revivals, which were uttered twenty years ago in Unitarian publications. A college affords an opportunity for a revival which shall be freed from all cant and fanaticism, and ensure permanent good to the subjects of it.

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France. *Toleration of Protestants.* A Paris paper of March 13th says:—'The Minister of Justice has addressed a circular letter to the Prefects of the departments, in which, after observing that there are many places in which the Protestants, not being sufficiently numerous for the government to allow a salary to a pastor, sometimes subscribe together to appoint a pastor, in order that they may perform religious worship in the regular way, he recommends that in all cases full protection shall be extended to them whilst in the quiet exercise of a right respected by the principle of religious toleration. The Minister's circular has been rendered necessary by some attempts to throw obstacles in the way of the public worship of Protestants. He desires that the principle of religious liberty may be at all times acted upon with great liberality.'

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Switzerland. *Canton of Vaud.* It is only within ten years that the Catholic Religion has regained a footing in this canton. Rolle is now provided with a Church; and Lausanne, Yverdum, Vevey, Nyon, and Morges, have Churches likewise.

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Ireland. Six hundred and thirteen pounds above $3,000—were collected in the month of January, in Ireland, for the Propagation of the Faith.

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Bavaria. The King of Bavaria has given a donation of 160,000 florins (about $75,000) from his private purse, for the restoration of the old and celebrated Cathedral of Spire.

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Egypt. Mehemet Ali has given the French Lazarists a vast tract of land, and abundant materials for the erection of a College.

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The following is the true account of the incomes of all the Bishops of England and Wales from all sources.

	Bishoprics.	Other sources.
Canterbury,	$76,500	
York,	45,000	
London,	52,650	
Durham,	36,000	
Winchester,	47,250	
Bangor,	18,000	
Bath and Wells,	22,500	
Carlisle,	13,500	6,700
Chester,	14,625	3,658
Chichester,	18,900	
Ely,	24,750	
Exeter,	12,150	2,512
Gloucester and Bristol,	15,650	
Hereford,	18,900	
Litchfield and Coventry,	20,259	
Lincoln,	18,000	
Oxford,	10,500	
Peterborough,	18,000	
Ripon,	18,000	
Rochester,	6,565	
Salisbury,	22,500	
St. Asaph's,	23,850	
St. David's,	11,250	
Worcester,	29,250	
Landaff,	4,500	13,342
Sodor and Man,	9,000	

In justice to the recipients of these princely incomes, it ought to be added, that they are constituted by their office, with its endowments, the public almoners of the kingdom. They are thus made the agents for distributing large sums of money. They are the hereditary patrons of many noble charities, and their names are expected to lead a multitude of subscription papers. Nor would it be proper for such rich men to escape from their well understood duty in these respects, except by exposing themselves to sure infamy.

*** The Ordination of Mr. George W. Lippitt, over the Hawes Place Congregational Society in South Boston, will take place Thursday next, ninth inst. Services will commence at two o'clock, P. M. Sermon, by Rev. Mr. Hall of Providence, R. I.

A MISREPRESENTATION.

A late number of the 'Christian Herald,' under the head of 'Misrepresentation' publishes an extract from one of the series of 'Ecclesiastical Sketches' that have appeared in this paper, signed 'S. F.', and precedes the extract with the following editorial remark.

'We cut the following historical sketch from the Christian Register, the leading Unitarian paper, published in Boston. It does the Christian Connexion gross injustice in several respects. It nick-names us, greatly underrates the number of our churches and misrepresents revivals of religion as enjoyed among us.—"Christ-yan" is not the name, nor is joy the only or principal evidence of religion among us." R.

We allude to this notice in the Herald, first, because our correspondent S. F. may not see this paper, and we wish to inform him of the charge brought against his statements, that he may make the amende honorable if he has been guilty of any misrepresentation. We shall be sorry ourselves, if our paper has been the vehicle of any injustice or mistatement in relation to a body of Christians, for whom we entertain the respect and sympathy we do for the Christians. And we have such confidence in the candor of our correspondent, that we believe he would not intentionally misrepresent in relation to any matter; and if, inadvertently, he has been led into any mistatements, we are sure he will be ready to correct them. The series of papers he has sent us upon the Ecclesiastical history of New England are very valuable and interesting, and in general, may be relied upon, we believe, as singularly just and correct in their statements.

For the Register.

MONUMENT TO THE LATE DR. TUCKERMAN.

The Committee, who have in charge the erection of a suitable memorial to the memory of this lamented friend of the poor, beg leave to state to the public, through your columns, that they are taking steps to accomplish the object entrusted to them. Subscription papers are all ready prepared, and may be found at the bookstores of Benj. H. Greene, Munroe & Co., and Crosby & Co., Washington street; and of S. G. Simpkins, Tremont Row; and all those, who desire to pay this last tribute of respect and gratitude to the character of this truly Christian philanthropist, are requested to call at either of the above places and subscribe their names.

As a further measure, the Committee, through the assistance of their friends, propose to make personal application to such as may not find it convenient to call as above.

May 1st. H. B. R.

SUNDAY SCHOOL SOCIETY.

The Annual Meeting of the Sunday School Society was held on Saturday last by adjournment from the previous Wednesday, for the choice of Officers.

The following were unanimously elected.

Hon. S. C. Phillips, President.

Vice Presidents.

Rev. F. T. Gray, Boston.
Hon. Samuel Hoar, Concord.
G. F. Thayer, Esq., Boston.
Rev. Joseph Allen, Northborough.
J. W. Foster, Esq. Portsmouth, N. H.
Rev. G. W. Hosmer, Buffalo, N. Y.
Rev. S. G. Bulfinch, Washington, D. C.
Rev. W. G. Eliot, St. Louis, Mo.
Rev. R. C. Waterston, Cor. Sec.
Mr. S. G. Simpkins, Rec. Soc.
Mr. Lewis G. Pray, Treas.

Of the Vice Presidents, Messrs. Hoar, Hosmer and Eliot were elected to supply the vacancies occasioned by the decease of Professor Ware, Rev. Mr. Storer, and W. P. Rice, Esq., of Cincinnati, during the past year.

MAY BREAKFAST AND FAIR AT ROXBURY.

It was not in our power to attend this interesting occasion, but we understand that it was very fully attended and resulted very successfully, so far as the main object had in view, the collection of money for Missionary purposes, is concerned. Over two thousand dollars we believe were received, which, after deducting expenses, will leave from sixteen to eighteen hundred dollars to be appropriated to Missionary objects.

MISSIONARY EFFORTS.

The first financial year of the organization made for the purpose of raising ten thousand dollars annually for five years, for missionary purposes, closes on the anniversary week. Nearly the proposed amount has been raised, and we make this statement in the hope that those Societies who have not moved in this matter, will be prompted to efforts which make up the full amount before the close of the year.

THURSDAY LECTURE.

The Lecture was preached on the 2d inst., by Rev. Mr. Angier of Milton, on the paternal character of God. Rom. viii. 15. 'For ye have not received the spirit of bondage again to fear, but the spirit of adoption whereby we cry Abba Father.

DUDLEIAN LECTURE.

This Lecture will be preached at the Chapel of the University, Cambridge, on Wednesday next, the 8th inst., at 4 o'clock, P. M., by Rev Barnas Sears, President of the Theological Institution, Newton. Subject—The Evidences of Revealed Religion.

Dr. Miles's Medicated Vapor Bath. The advertisement of Dr. Miles's establishment, 12 Franklin street, is recommended to the attention of the readers of the Register. The value of the vapor bath, as a means of restoration, in many diseases, seems to be generally admitted. The establishment of Dr. Miles is conducted in a manner to secure the approbation of those who visit, and an increasing confidence in the restorative and healing influence of the bath.

*** The ordination of Mr. Samuel Pettes, Jr., at Sharon, appointed for May 1, was unavoidably postponed until Wednesday, May 8th, at 11 o'clock A. M.

*** Mr. Thurston's letter in relation to the Society in Montreal has by some accident, and much to our regret, got mislaid. We hope to insert it next week.

We learn from the Buffalo papers, that on Wednesday last, a scow having on board four or five men and a quantity of household goods, got in the current of the Niagara, and came nigh going over the falls with all on board. As it was, the men got on shore safe, but the scow and furniture were carried into the boiling vortex below.

THE TREATY WITH TEXAS.

In Senate of the United States.

April 22, 1844.

Read the first and second times, referred to the Committee on Foreign Relations, and ordered to be printed in confidence for the use of the Senate.

A treaty of annexation.

Concluded between the United States of America and the Republic of Texas, at Washington, the 12th day of April, 1844.

We omit the preamble.

Art. I. The Republic of Texas, acting in conformity with the wishes of the people and every department of its Government, cedes to the United States all of its territories, to be held by them in full property and sovereignty, and to be annexed to the said United States as one of their Territories, subject to the same constitutional provisions with their other Territories. This cession includes all public lots and squares, vacant lands, mines, minerals, salt lakes and springs, public edifices, fortifications, barracks, ports and harbors, navy and navy yards, docks, magazines, arms, armaments, and accoutrements, archives and public documents, public funds, debts, taxes and dues unpaid at the time of the exchange of the ratifications of this treaty.

Art. II. The citizens of Texas shall be incorporated into the Union of the United States, maintained and protected in the free enjoyment of their liberty and property, and admitted, as soon as may be consistent with the principles of the Federal Constitution, to the enjoyment of all the rights, privileges and immunities of citizens of the United States.

Art. III. All titles and claims to real estate, which are valid under the laws of Texas, shall be held to be so by the United States; and measures shall be adopted for the speedy adjudication of all unsettled claims to land, and patents shall be granted to those found to be valid.

Art. IV. The public lands hereby ceded shall be subject to the laws regulating the public lands in the other Territories of the United States, as far as they may be applicable; subject, however, to such alterations and changes as Congress may from time to time think proper to make. It is understood between the parties, that, if in consequence of the mode in which lands have been surveyed in Texas, or from previous grants and locations, the sixteenth section cannot be applied for the purpose of education, Congress shall make equal provision by grant of land elsewhere. And it is also further understood, that, hereafter, the books, papers, and documents of the General Land Office of Texas shall be deposited and kept at such place in Texas as the Congress of the United States shall direct.

Art. V. The United States assume and agree to pay the public debt and liabilities of Texas, however created, for which the faith or credit of her Government may be bound at the time of the exchange of the ratifications of this treaty; which debts and liabilities are estimated not to exceed, in the whole, ten millions of dollars, to be ascertained and paid in the manner hereinafter stated.

The payment of the said three hundred and fifty thousand dollars shall be made at the Treasury of the United States, within ninety days after the exchange of the ratifications of this treaty, as follows: Two hundred and fifty thousand dollars to Frederick Dawson, of Baltimore, or his executors, on the deliverance of that amount of ten per cent. bonds of Texas; one hundred thousand dollars, if so much be required, in the redemption of the exchequer bills which may be in circulation at the time of the exchange of the ratifications of this treaty. For the payment of the remainder of the debts and liabilities of Texas, which, together with the amount already specified, shall not exceed ten millions of dollars, the public lands herein ceded, and the net revenue for the same, are hereby pledged.

Art. VI. In order to ascertain the full amount of the debts and liabilities herein assumed, and the legality and validity thereof, four commissioners shall be appointed by the President of the United States, by and with the advice and consent of the Senate, who shall meet at Washington, Texas, within the period of six months after the exchange of the ratifications of this treaty, and may continue in session not exceeding twelve months, unless the Congress of the United States should prolong the time. They shall take an oath for the faithful discharge of their duties, and that they are not directly or indirectly interested in said claims at the time, and will not be during their continuance in office; and the said oath shall be recorded with their proceedings. * * * * *

[Here is a provision in case of death, &c. of the Commissioner.]

Art. VII. Until further provisions shall be made, the laws of Texas, as now existing, shall remain in force, and all executive and judicial officers of Texas, except the President, Vice President, and heads of departments, shall retain their offices, with all power and authority appertaining thereto, and the courts of justice shall remain in all respects as now established and organized.

Art. VIII. Immediately after the exchange of the ratifications of this treaty, the President of the United States, by and with the advice and consent of the Senate, shall appoint a commissioner, who shall proceed to Texas and receive the transfer of the territory thereof and all the archives and public property and other things herein conveyed, in the name of the United States. He shall exercise all executive authority in said territory necessary to the proper execution of the laws, until otherwise provided.

Art. IX. The present treaty shall be ratified by the contracting parties, and the ratifications exchanged at the city of Washington, in six months from the date hereof, or sooner if possible.

In witness whereof, we, the undersigned, plenipotentiaries of the United States of America and of the Republic of Texas, have signed, by virtue of our powers, the present treaty of annexation, and have hereunto affixed our seals, respectively.

Done at Washington, the twelfth day of April, eighteen hundred and forty-four.

J. C. CALHOUN, [Seal.]
ISAAC VAN ZANDT, [Seal.]
J. PINCKNEY HENDERSON, [Seal.]

The Treaty is accompanied by a message from the President setting forth the great advantages to be derived from it. It is rather a singular fact that the first appearance of this treaty in public was in the New York Evening Post.—The editor found it on his table!

An Eccentric and Wealthy Beggar. In the parish Church of Rotherhithe, a tablet has been erected to the memory of James Smith, who is designated esquire. The career of this man has been a very extraordinary one, and it shows how wealth is amassed by strict economy. He was a beggar of no usual description, and, though advanced in years, was one of the most active of his class. His continued round of employment was through 210 parishes, and his industry was well rewarded. He left an immense deal of property, the chief part for charitable purposes. None out of 210 parishes have been forgotten where he was kindly treated. To almost all he has left funds, but has carefully excluded from his will all parochial authorities in whose district he fancied he had been neglected. To the parish of Rotherhithe, which was always a favorite resting-place of his, he has left property which produces £40 a year, and the interest of this money is thus disposed of. Upon each Sunday, after the sermon in the church, one hundred and twenty loaves of the value of 6d each are distributed among the poor old people of the parish, who thus profit by a beggar's wealth and gratitude; for no doubt many of the recipients of his bounty have often given their mite to the rich eccentric mendicant. [English paper.

Col. Wm. T. Blodget and Mr. Hendricks, surrendered by the Governor of Rhode Island to the Massachusetts authorities, on the requisition of the Executive of Massachusetts, and indicted for breaking into the house of Wm. Crooks, in Bellingham, Mass., in search of suffrage men, have been tried at Dedham, and found guilty. The Judge directed the question of *fact* to be argued, whether it was *necessary* for Rhode Island in *self-defence* to enter the territory of Massachusetts. The question of fact the Jury decided against the defendants, and the defendants took the case by bill of exceptions to the ruling of the Judge, into the Supreme Court of the State of Massachusetts. If that Court decide against the defendants, it will then be carried into the Supreme Court of the United States.

Villainy. Some persons removed one of the rails from the Railroad, about seven miles this side of New Bedford on Monday—thus greatly endangering the lives of the passengers. Fortunately the next train passed over the place, as by a miracle, without damage, except that the rear car went off the track, causing a brief delay. Three men, named Haskell, Ryder and Cummings, have been apprehended on suspicion of having perpetrated this diabolical act.

The Ice Trade. The Farmer's Visitor, edited by Isaac Hill, remarking that many hundred thousand dollars have been gained to the commerce of Boston, by the exportation of Ice, adds, that as a preservative of apples and other fruit sent in ships to a great distance, the ice ships are found to serve an important use. Mr. David Hill, the last year sent out two hundred boxes of ripe strawberries from his farm, in an ice ship to one of the West India Islands; they were sold as a luxury there for whatever price was asked.

In tropical climates ice has now become a most important article of the *materia medica*.—In all the places where it can be procured, it is in daily use for the violent inflammatory diseases peculiar to hot climates.

As an article of trade, the exporters of ice are now becoming curiously careful and nice in their selection of lots. We were interested in learning from a gentleman at the eastward, who had shipped a good deal, that a New Orleans contractor for ice, was in the habit of examining fragments of the article *with a microscope*. In this way, he could best determine its entire solidity, and freedom from air vessels. This is the kind which can be preserved longest in hot climates, and it is consequently much more in request, and this article can only be obtained by the freezing of still ponds, where there is no current.

Cast Iron Light-House. A cast iron light-house, to be placed on the old site on Long Island Head, in Boston harbor, has just been completed by the South Boston Iron Company.

It is cast in sections of about seven feet each in height, and twelve feet in diameter at the base, and six feet at the top. It is furnished with an iron deck, projecting on the outside so as to furnish a walk round the lantern twenty inches in width finished with a railing. The lantern is made of upright wrought iron bars to receive the glass, having sixteen sides of four feet by sixteen inches, and is surmounted by a cast iron dome or roof, making the whole height thirty-four feet. In the centre is a cast iron pipe, extending from the bottom to the sumit, which serves as a smoke flue for the stove, and around which winds a circular stair case of cast iron. [Mercantile Journal.

Interesting to Patentees. The Hon. Zadoc Pratt, member of Congress from New York, and a practical mechanic, has introduced a resolution into the House of Representatives, providing for the publication and engraving of all the inventions patenteed in the Patent Office at Washington, which now amounts to thirteen thousand five hundred and twenty-three; and it is his intention to have copies of these works distributed, *at the expense of the office*, throughout every town in the United States, so that the numerous classes of our citizens, whose genius or talent may lead them to the discovery of new inventions, may know and have constantly at hand, a completely compend and view of all the models and draughts of the machines for which patents have been issued since the foundation of the Government.

Milk. Six millions of quarts of Milk have been brought into New York, the first year, from a distance of 40 to 60 miles, by the New York and Erie Railroad. It is furnished to city consumers at four cents a quart, a saving of $120,000 per annum over the lowest former price of six cents a quart. The company has received $18,000 freight on this article alone. During the present year they expect their receipts from that source will be doubled.

The Washington Globe states that John L. Wirt, the police officer who was wounded in the House of Representatives at Washington on Tuesday last, by a pistol ball, fired by a Mr. Moore of Kentucky, has suffered much from the wound. The ball did not go through his thigh, but struck the thigh bone, and ran down it three or four inches, and then turned at so great an angle that a probe would not follow it. It is thought it made a curve around the thigh bone, and is lying against it.

Mr. Pakenham, British minister to the United States, has had a valued service of plate presented to him by the British merchants at Mexico, in recognition of his valuable services. It weighs about 4,000 ounces, and the cost is between £3,000 to £4,000. The patterns of the dishes, salvers, covers, &c., are of extremely elegant form. The candelabras are richly wrought, and of very graceful shape; and the wine coolers, profusely covered with grapes and vine leaves, which climb to the brim, are boldly sculptured.

The new Post Office Bill makes one sheet *or* a quarter of an ounce, a single letter. We had the curiosity to weigh a half quire of common American letter paper, and found the weight three and a half ounces, or more than a quarter of an ounce to each sheet. A half quire of the lightest French letter paper weighed one ounce, or three sheets to the quarter of an ounce. So it would seem that with common paper a bank note cannot be enclosed in a single letter, but it may in well made paper. [Journal of Com.

Early Peas. Mr. Benjamin C. Sherman, of Portsmouth, brought to our office on Thursday last, a specimen of some full grown Peas, which he had raised this season, on his farm about one mile from Bristol Ferry;—he stated he had raised about three pecks which he had brought to town and his price was eight dollars per peck. [Newport, (R. I.) Mercury, April 27.

Sad Affair. The Haverhill Gazette, says—we learn that two deaths occurred in Wilmington on Thursday, which should prove a caution to every one. It appears the nurse to a sick woman had taken a portion from a bottle which she supposed was clear spirit and induced the other to take some of it. But they both died in great agony in a short time after, having taken a powerful preparation recently left by a physician to bathe a lame shoulder.

Important from Hayti. Advices received at Charleston by way of St. Thomas, state that the negroes have broken into Aux Cayes and murdered the whites and colored—that the President, Herard, is killed. Four hundred persons have taken refuge in Jamaica. In Port au Prince a similar attempt as at Aux Cayes was hourly apprehended.

Accident. We learn from the Journal, that Wednesday forenoon, John Wheeler, of Concord, Mass., a young man about twenty years of age, while writing at a desk in the fourth story of No. 44 Congress street, accidentally stepped backwards, and fell through an open trap-door to the street entry below, a distance of fifty or sixty feet, injuring himself most severely. It is feared that the accident will prove fatal.

The resolves accepting the camp chest of Washington and providing for depositing it in the department of State, were passed with only one dissenting vote in Congress, which vote was given by John P. Hale, one of the representatives from New Hampshire.

Fires. The woods in Cranston, near Providence, were set on fire in four or five places last Saturday, and the flames were not extinguished until considerable damage had been done. A man who was detected in kindling the flames affected to be crazy.

Bangor. Business is brisk in the streets and at the wharves. Lumber is quick. The dry lumber upon the wharves is nearly all sold.—The mechanics of the city are generally employed. Extensive preparations are making for building.

Building in Springfield. A house-carpenter, who possesses the best means for knowing, informs us that there are not less than fifty buildings in the process of erection, or being finished, in this village, at the present time. [Post.

Mr. Merrick stated in the Senate last week that the paying letters which passed through the post office last year, amounted to 24,000,000; of which number, 17,000,000 passed over distances of less than 250 miles.

The British trade with China is increasing very rapidly. Upwards of eighty vessels left the London docks for Canton, in the month of March, carrying out full cargoes.

☞ The Services at the Warren St. Chapel on Sunday afternoon will be commemorative of Dr. Tuckerman, and a Collection will be taken in aid of the fund for erecting a monument to his memory at Mount Auburn. my4

☞ SUNDAY SCHOOL NOTICE! The next Semi-annual Meeting of the Middlesex Sunday School Society will take place at Watertown, on the third Wednesday (15th) of May. The Society will meet at 10 o'clock A. M., at the vestry of Rev. Mr. Weiss's church. The meeting in the morning is essentially a *teacher's meeting*, for the free interchange of thought and sentiment of the teachers of the various Societies. In the afternoon there will be a sermon by Rev. Mr. Newell, of Cambridge, after which such addresses and discussions as the spirit of the meeting shall call forth. Clergymen and superintendents are requested to give suitable notices in their Parishes and Schools. All interested in the Sabbath School are invited to attend.

By order of the Committee,
ap27 B. FROST, Sec'y.

☞ NOTICE TO AUXILIARY ASSOCIATIONS. The Auxiliary Associations are requested to make their annual payments to the Treasurer of the A. U. A., Henry P. Fairbanks, Esq., corner of Milk and Kilby streets, on or before the 20th of May.

C. BRIGGS, Gen. Sec. A. U. A.
ap27 t20thM

MARRIAGES.

In this city, on Sunday morning, by Rev. Mr. Gray, Mr Moses W Sherwood, of Union, N J, to Miss Cynthia Briggs, of Boston.

On Tuesday evening, Mr George W Triggs to Miss Dorcas B Cobb.

On Thursday evening, 18th inst, by Rev. Dr. Frothingham, Francis Boot to Elizabeth Otis, daughter of George W Lyman, Esq.

In Charlestown, on Sunday evening, Mr J Winn, of Nantucket, to Miss Roxana Cass, of C.

In West Cambridge, 25th inst, by Rev. Mr. Ware, Capt. Benjamin J Tufts to Susan R Champney, both of Boston.

In Brighton, on Sunday morning last, by Rev. F. A. Whitney, Mr Horace F Mace, of this city, to Miss Charlotte Porter, of Brighton.

In Concord, on Thursday last, by the Rev. B. Frost, Mr Charles W Goodnow to Miss Mary Augusta Moore.

In New York, 18th inst, by Rev. Dr. Dewey, Jackson Wheeler to Frances Czarina, only daughter of Josiah Pierce, Esq, all of that city.

DEATHS.

In this city, on Monday night last, of apoplexy, suddenly, Benjamin B. Appleton, Esq, aged 63.

29th ult, Mr John Pine, 58.

On Wednesday morning, William Henry Bluxome, 10 years and 5 months.

On Friday evening, Mrs Emily Augusta, wife of Cyrus Child, 25.

25th inst, Sarah Louisa, daughter of Lebbeus Stetson Jr, 5 years and 23 days.

In Sterling, April 28th, Miss Lucinda, daughter of Mr Richard Hildreth, aged 20 years.

In Salem, Mrs Martha L, wife of Joseph S Cabot, Esq.

In Dedham, April 26, Reuben G. Trescott, 27.

In Portsmouth, NH, April 23, Mr Daniel Story, 64, for many years agent of the Eastern Stage Company at Portsmouth, and since Ticket Master at the Railroad Depot; he dropped down and suddenly expired.

In Wayland, April 23, Noah Harrington, formerly of Boston, 67.

Number of Deaths in this City, for the week ending April 27th, 41; Males, 21; Females, 20.

AMERICAN UNITARIAN ASSOCIATION DEPOSITORY. JAMES MUNROE & CO., 134 Washington St., would invite the attention of Clergymen, Superintendants, Committees and Teachers, to the collection of

Books for Sabbath School Libraries.

All the Manuals now in use in the various Schools constantly on hand.

Among the New Books recently received are—

Life of Cortes.	Peasant and Prince.
" " Boone.	Minister's Family.
" " Henry Hudson.	Make the Best of It.
" " John Smit.	Moral and Spiritual Culture.
Dawnings of Genius.	Somerville Hall.
Beauties of History.	Twin Brothers.
Boys' and Girls' Library.	Basket of Flowers.
Willie Rogers.	Soldier's Daughter.
The Great Secret.	Two Half Dollars.
Jessie Allen.	Woman's Worth.
My Sunday School Class.	Wit Bought.
Elizabeth Carter.	Masterman Ready.
The Somerby Family.	Family of Bethany.
Conversations on the Parables.	Happy Changes.
Persevere and Succeed.	The Hugenots.
Genevieve and Marcellin.	Little Stories.
Farmer's Daughter.	Lucy and Arthur.
Memoir of Whitman.	Jonas on a Farm.
Little Clara.	Present from a Pastor.
Stories for do.	Rainy Day.
Happy Farmer's Lad.	Short Tales.
Marco Paul's Travels, 6 vols.	Tales of the Saxons.
Visit to the Mountains.	Youth's Book of Nature.
	Crofton Boys.

All Mrs. Howitt's Works, viz.

Strive and Thrive.	Sense.
Hope On! Hope Ever!	Sowing and Reaping.
Alice Franklin.	Who Shall be Greatest.
Tales in Verse.	Love and Money.
" " Prose.	Work and Wages.
" " Natural History.	Little Coin, Much Care.
No Sense like Common	Which is the Wiser.

and many others which have been carefully examined and found suitable for the purpose.

The Subscribers being engaged in the publication of Juvenile and other works, are enabled to offer great facilities to purchasers and can furnish Libraries at a lower price than can be found in the city.

Books in all cases sent for examination, and any found unsuitable may be returned.

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FOR SUNDAY SCHOOLS. Boston Sunday School Hymn Book, new edition, revised and enlarged.

Chapel Hymn Book, 4th edition.
Channing's Catechism.
Carpenter's Catechism.
Peabody's First Book for Sunday Schools.
Worcester's Association Catechism.
Bible Biography.
Child's Book on the Soul, by Rev. T. H. Gallaudet.
Allen's Questions; 1st, 2d and 3d parts.
Gallaudet's Natural Theology.
Nichols' Natural Theology.
Parley's Bible Geography.
Scripture Truths.
Worcester's Scripture Geography.
Sunday School Guide, by Rev. A. B. Mussey.
Hints to S. S. Teachers, by Rev. T. B. Fox.
Livermore's Commentaries.
Moral and Spiritual Culture, by Rev. R. C. Waterston.
Questions on the Ministry of Jesus Christ.
Life of our God and Savior, Jesus Christ, written especially for the Young.

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NEW BOOKS FOR SUNDAY SCHOOLS, at B. H. GREENE'S, 124 Washington street.

Happy Hours.
Young Observers.
Bingley's Tales of Travellers.
My Sunday School Class.
Bingley's Tales of Shipwrecks.
Willie Rogers.
The Beautiful Temple.
Hawthorne's Historical Tales.
Evenings with the Chroniclers, &c. &c.

—*Also*—

All the Manuals used in Sunday Schools, the principal of which are published as above. my4

THE MONTHLY RELIGIOUS MAGAZINE, for May. Just published by L. C. BOWLES, 118 Washington st.

—CONTENTS—

The Orphan, or Self Sacrifice;
Liberality, True and False;
Lines occasioned by the death of a friend in Cuba;
The Lord's Prayer, and the Prayer of the Jew;
Winnipiseogee Lake;
Sounds;
The Sabbath;
The Rich and the Poor meet together, a Sermon by Rev J. T. Sargent.

Intelligence.

Dedication at Milwaukie, Wis;
Dedication at Geneva, Ill;
Dedication and Installation at Brooklyn, NY;
Letter from Great Britain upon Slavery;
The Anniversaries in May;
Ignorance of the Scriptures;
Black Rockites.

Subscriptions received for this Work at the *low price* of One Dollar per annum. my4

CHILD'S FRIEND, for May, No 2, Vol. 2. Edited by Mrs E. L. Follen. Just published by L. C. BOWLES, 118 Washington street.

—CONTENTS—

The Melancholy Boy;
Truth and Fable;
Caroline's Letter to her Sister, No 3;
The Lost Child;
The Two Ways;
What are things made of;
Lines written at Midnight;
Mr. Prim:
A Parable;
Morning Hymn;
Honey Comb.

Subscriptions received for this Work at $1,50 per annum. my4

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ap20

STANDARD WORKS, for sale at the lowest Auction Prices. Rollin's Ancient History, 2 vols; do do do, 1 do; Russel and Jones' Modern Europe, 3 do; Shakspeare's Works, 2 do; do do, 1 do; Hallam's Middle Ages, 1 do; Hallam's Literature, 2 do; Hall's Works, 3 do; Gibbon's Decline and Fall of the Roman Empire, 4 do; Hannah More's Works, 2 do; Robertson's Historical Works, 3 do; Milman's Christianity, 1 do; Mosheim's Ecclesiastical History, 3 do; Plutarch's Lives, 4 do; Josephus, 1 do; Alison's History of Europe, 4 do; Brande's Encyclopædia, 1 do; Prescott's Conquest of Mexico, 3 do; do Ferdinand and Isabella, 3 do; Bancroft's History of the United States, 3 do; Encyclopædia Americana, 13 do; Ure's Dictionary of the Arts, 1 do; Catlin's North American Indians, 2 do; Webster's Dictionary, 1 do; Boyer's do, 1 do; Leverett's Lexicon, 1 do; Burnett's History of the Reformation, 3 do; Anthon's Classical Dictionary, 1 do; Dictionary of Roman Antiquities, 1 do; Stephen's Central America, 3 do; do Yucatan, 2 do; Parlor Book, 1 do; Bulwer's Work, 1 do; Theirs' French Revolution, 2 do; Blake's Biographical Dictionary, 1 do; Scars' History of the Bible, 1 do; Sears' Guide to Knowledge, 1 do; Sears' Bible Biography; Sears' Wonders of the World, 1 do; Scott's Bible, 3 do; Redfield's edition Pictorial Bible, 1000 plates, 2 do; Encyclopædia of Religious Knowledge, History of Napoleon, 2 do; Hunt's Merchant's Magazine, 9 do; Macauley's Miscellany, 1 do; Sparks's Life of Washington, 1 do; do do Franklin, 1 do; Wright's Lafontaine, 2 do; Addison's Works, 3 do; Naturalist's Library, 1 do; Barber's Historical Collections of Massachusetts, 1 do; Barber's Historical Collections of New York, 1 do; Downing's Cottage Residences, 1 do; Hunter's Sacred Biography, 1 do; The Works of Cornelius Matthew, 1 do; Arabian Nights, 1 do; Botta's History, 2 do.

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THIRTY ONE CENTS A VOLUME. *Three Thousand Volumes of Sabbath School Books,* embracing all the works of Mary Howitt, Mrs. Ellis, &c. &c., among the latest of which are

Love and Money; The Minister's Family; Woman's Worth; Alice Franklin; No Sense like Common Sense; The Farmer's Daughter; Marco Paul's Travels; Willie Rogers; My Sunday School Class; Young Student; Jessie Allen, or the Lame Girl; Emma; Memoir of Deacon Whitman; Life of Boone; Henry Hudson; John Smith; Parley's What to Do, and How to Do it; Make the Best of it; All the Cousin Lucys', Rollos', &c.; Masterman Ready; Precept upon Precept; Grace and Clara; Philip and his Garden; Alice Benden; Rocky Island, &c. &c. &c., by J. MUNROE & CO.

☞ J. M. & Co. would invite Clergymen and others purchasing for Sunday School or other Libraries, to look at their large stock of Books suitable for that purpose, which will be sold at a *large discount* from Trade prices.

*** Any volumes taken for Libraries, and not found of suitable character, may be returned and exchanged for others, or the money will be refunded.
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ap13

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POETRY.

THE ARSENAL AT SPRINGFIELD.

BY HENRY W. LONGFELLOW.

This is the Arsenal. From floor to ceiling
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the Death-Angel touches those swift keys!
With loud lament and dismal Miserere
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,
The cries of agony, the endless groan—
Which, through the ages that have gone before us,
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,
Through Cimbric forest roars the Norseman's song,
And loud amid the universal clamor,
O'er distant deserts sounds the Tartar gong.

I hear the Florentine, who from his palace
Wheels out his battle-bell with dreadful din,
And Aztec priests upon their teocallis
Beat the wild war-drums made of serpent's skin.

The tumult of each sacked and burning village;
The shout, that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage,
The wail of famine in beleaguered towns!

The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.

Is it, oh man, with such discordant noises,
With such accursed instruments as these,
Thou drownest natures sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

The warrior's name would be a name abhorred!
And every nation that should lift again
Its hand against its brother, on its forehead
Would wear for evermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say 'Peace!'

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of Love arise.

MISCELLANEOUS.

THE HOUSE OF NUMBERS.

Nature nowhere shows her partiality more remarkably than in the very different proportions in which she deals out the ever-succeeding new generations of our race amongst those who are to bring them up. Her average is ascertained to be four and a half children—for statisticians are Solomons in this respect at least, that they never scruple to halve a child—her average, I say, is four and a half children to each couple, and a very fair and reasonable burden this would make, if it were a uniform case, barring indeed, that the half-child, even though not quite left without a single leg to stand upon, might be rather troublesome to set up in life. But anything like this happy medium—by which I mean four or five—is unfortunately not more frequent of occurrence than almost any other number under twice the amount. Nature, indeed, evidently despises the average of the statisticians. To some she gives six, seven, eight, and so on; to others, three, two, one. Nay, it is not uncommon for her—though this is what a friend of mine, who has twelve, never *could* understand—to give *not even one*. This friend and I once reckoned up above a dozen couples of our common acquaintance who were in this state of double blessedness; all of them professedly most happy and contented in their having been spared the cares, toil, and expense of a family, although vexed every day of their lives at the way in which their friends managed their young flocks, so different the way in which they knew their children *ought* to be managed; so that it might be said their only source of regret was in the accident which had placed the rising generation in the hands of the only people not qualified to rear them. But this again is nothing. The strange thing is, that nature should keep our dozen friends so perfectly exempt from their share of this duty towards society, while to others she deals such a tissue of issue, as to make poor men think of such quotations as—

'Another and another! will they stretch on
Unto the crack of doom'—

or of such venerable and veritable proverbs as, 'It never rains but it pours,' and all that sort of thing.

My friend—I may as well say at once that it is my cousin John Balderstone—sometimes groans under what he calls his visitation of children; but he is such a happy-tempered fellow, that I cannot doubt that his groans are much more in jest than in earnest. Indeed, I rather think he likes to have a joke now and then at himself and his spouse on the score, as he himself would say, of their score. For instance, he professes that they are pelted with children. He speaks of the *population* of his house. The very children themselves, he alleges, wonder at their own numbers. He had a feeling of alarm, he declares, at every fresh addition up to the sixth; but after that, custom hardened him a little; and ever since the eighth, he has been perfectly indurated. Mrs. John, for her part, takes things quite as easily, being entirely of that quiet good temper which one somehow expects in a lady who has had a large family. John often raises a laugh about her anti-Malthusian qualifications, at which she only turns to him one of those placid smiles which speak so much more than words between such as are happily united, and then peaceably resumes her attention to a nameless little garment, which I half believe she has never ceased hemming for the last ten years.

One of John's jokes about his multitudinous state is, that he and other persons in the like circumstances are assigned as beacons to give young men in their quadrilling days a salutary caution on the subject of matrimony—at least not to enter upon their matrimonial till they are pretty sure about their patrimonial state. It is, he says, a kind of final cause for enormous families. Nature—so runs his argument—desires that the population should not increase too fast for subsistence. Were all families moderate in number, thoughtless youth might be encouraged to rush to the temple of Hymen in too great numbers. As a warning, she here and there plants a couple whom she oppresses with a burden of blessings absolutely overwhelming. Young men seeing such tremendous risk before them, think it best to keep cool, and go out to India. Syllogistic as this appears, I suspect it to be fallacious at bottom, for, as far as I can see, John and Susan are anything but miserable under their load. Whenever I happen to be in their house, I find it the seat of good humor and comfort; nor is there even more noise and confusion than (let me speak good-naturedly) is bearable. My reasoning rather is, that the polypedic state, as John sometimes calls it, is in itself an evidence (though the converse of the rule may not hold) of the presence of the chief elements of happiness in a house, as health, good temper, sufficiency; for it is never found in any station of life where these do not exist; so that the idea of its being a source of vexation or an oppression may be said to be self-refuted. And I think I shall be able to make good this point before quitting my pen.

John's own constant jocularity on the subject serves to convince me that he at least feels his charge but lightly. Spending a night lately in his house, and getting up rather early, I met him on the staircase, when he told me he would show me a sight. He then led me along the passage, at the end of which was an apartment which I recognized as the nursery, from the school-like murmur of the little voices which proceeded from it. There, upon a long table, was ranged, in two rows, a series of shoes of almost all sizes, reminding me very much of the stalls for the sale of such articles second-hand, which are to be seen in the humbler parts of our city. 'John, what a bill this speaks of,' said I. He only laughed, and then led me to a window commanding a view of his washing green, where I saw such ropefuls of little petticoats, and little stockings, as were perfectly bewildering. I held up my hands in astonishment; John only laughed once more. We took a short walk, and returned to breakfast, when my ears were saluted by a confused noise proceeding from a sideroom. 'What is that?' said I. 'Oh,' said he, 'only the meal mob.' The mystery and the phrase were explained together, when he opened a door and showed me a multitude of little ones proceeding to plant themselves at a table on which was ranged a double row of dishes containing the porridge which may be said to form our national break, while at each end stood a tureenful of milk, flanked by a pile of spoons. 'Mob truly,' thought I, as the creatures pushed about for their places, all eagerness to fall on; while two or three of the smallest, overset in the hurry, set up a squall, quickly stilled by the soothing care of the attendants, by whom these minute fry were taken upon knee to be fed. Some ten or a dozen faces were now turned upon me with a comic expression, as if to inquire what I thought of the scene; nor could I help observing that the very same burlesque interrogation reigned in the blithe visage of my friend and host.

'John, have you insured upon your life?' was my question as we left the room. 'Oh, all right there, my boy,' said he. No more passed. The humor and the wisdom involved in these few words were alike understood between us. Our own breakfast, at which Mrs. Balderstone presided, all smiles and white dimity, passed as quietly as if there had been no children in the house, a fact which I could not help remarking; when the lady said, 'Why, it would be grievous, indeed, if a large family were necessary to insure that the parents were never to be free for one moment from its turmoils. A little management, where the means at all exist, should give them exemption at the time when it is desirable, and particularly when they have a friend living with them.' 'Yes,' said John, 'it is quite a point of pride with us that no one shall ever have occasion to say that we are bores with our children. If they are a cumber, they shall be so only to ourselves.' These remarks piqued me into asking to see the family after the things should be removed; which, however, was no sacrifice on my part, as I am fond of children generally, and have a few friendships among John's in particular. 'The first battallion might be enough,' insinuated my friend, by which I knew he meant all down to a particular point where there was a gap of full two years, the only such interval in the family. 'No,' said I, 'the whole regiment, since we are at it.' 'What, all my pretty ones!' cried he with Macduff's start; 'did you say all!' 'I have said,' quoth I, carrying on the quotation. 'My dear, shall we turn on the children just now! I fear it may be too much for our friend; but the blame be upon his own head.'

Orders were given, and in a wonderfully brief space of time, in trooped the whole multitude, all as clean and smart as possible, and all looking supremely healthy and cheerful; the youngest of all coming, like a postcript in its nurse's arms, a minute after the rest, and looking with that I-don't-know-what-it's-all-about-ishness peculiar to little babies in the midst of a bustle. 'Well, here you have the entire school of them,' said John—'for I think this word far more applicable to a family like ours than it is to an assembly of whales.' 'Happy, happy, happy pair!' said I; 'thrice happy and more, by which I suppose it may be implied that you have what might make rather more than three couples happy—mayn't it?' 'To be candid' said John, 'I could have wished before that the lot had been to be distributed amongst three or any larger number, instead of being concentrated upon one; but what I think now is quite a different question.' Here I had him again for my argument.

It was amusing now to see how the multitude grouped itself out into several parts, according to ages, sexes, and those peculiar ever-shifting associations of preference which exist amongst all children living together. A set of boys ranging from eight to thirteen got by themselves to a window, where they whispered, looked shy, and finally when they had got a little confidence, burst into a great laugh. Two or three misses of similar standing ranged themselves modestly beside the paternal stalk, whence alone, it appeared, they could look at me with any degree of composure. But the drollest part of the business was the behavior of a lot of young female rose-buds, among which was included, as by some mistake, one very tiny boy—singing hey ho the wind and the rain. The foregone conclusion as to the footing on which these creatures stood with papa, was quickly shown by the *abandon* with which they literally precipitated themselves upon him where he sat, the first in hand seizing him round the neck, and kissing him violently, the next seizing his arms, legs, and every other available part, while one left-over miss and the little boy could only crow out side the fluttering struggling mass, in hopes of finding an inlet to my good friend's person by and by. The whole scene reminded me very much of 'Philoprogenitiveness' in the inimitable George Cruikshank's Illustration of Phrenology, where an honest Hibernian, stretched back in an armchair, is barnacled all over with little ones in a similar manner. Only a few murmurs of affected displeasure could be heard from John for some time; but at length, by dint of considerable exertion, he, Gulliver-like, emancipated an arm, by the gentle use of which he in time contrived to obtain at least the means of breathing freely, when he exclaimed, 'Ye preposterous creatures, I declare I've spoilt ye all!' 'So all proper people will say, and probably do,' said Mrs. Balderstone; adding, 'but I never can think *that* spoiling which gains the unlimited affection of one's own children;' and I could see rather more than usual moistness in her eye as she spoke. As this was quite a sentiment of my own, I expressed my hearty wish that all young people could say they were spoilt in the same way. I was now told what I could have easily surmised, that all the children of this family were regularly taken in charge by papa at about a year and a half old, and made his playmates till they were eight or nine, his whole conduct toward them during this period being so unreservedly on the level of their own sportive inclinations, that he became the greatest possible favorite with them. It was his system, as Dr. O'Toole would have said. 'Once let me persuade my children to love me,' he privately remarked to myself, speaking for once in downright earnest, 'and I'll defy them to be disobedient or vexatious. And to make them love me, what but constant kindness from me to them can be necessary? Depend upon it, sir, when parents are not objects of affection to their children, it is their own blame; for it is the nature of the relation to dispose the younger party to affection, and, if the means are taken at all, the result is certain.' Alas! how much unhappiness arises from acting contrary to this simple philosophy!

As it was a holiday, and the children were therefore to stay at home, John expressed a wish to hear them sing some of their last acquired songs. Accordingly, Mrs. Balderstone, in her usual complying way, seated herself at a piccolo piano-forte which they keep in the dining room, and accompanied a group of sweet choristers in several simple ditties. All, even the youngest, were correct in tune; and though now and then a very little miss would contrive to wander half a bar astray in time, the general effect was delightful. 'Quite an independent concert power you will have in your family circle by and by, John,' said I. 'Yes, for a time it may be so,' answered he; 'but when the basses begin to go off to professions or colonies, I fear the tenors and trebles will sing rather small. However, don't let us anticipate evil.' Dancing succeeded, partly elegant, partly grotesque; and such a blithesome floor I have rarely seen. But why protract a description which must have already convinced the reader that, in this instance at least, an enormous family is no evil. Suffice it to say, that I left my worthy cousin that morning with much more serious thoughts of Laura than I had entertained any time for the previous six months, and very much inclined to think that love and a flat (the Edinburgh equivalent for a cottage) might do very well to begin with, always trusting that Providence would promote us in good time to a front door. How long this set of ideas is to hold sway over me, I could not take it upon me to say distinctly; but I feel them to be pretty firm for the present, and intend to ask the young lady to the exhibition to-morrow, which, as John would say, looks violent symptomatic. We shall see. [Chamber's Edinburgh Journal.

NATURAL DECAY OF THE HUMAN FRAME.

To carry out the inevitable decree that 'all must die,' the Creator has ordained that, besides the casual accidents by which human life may be arrested, certain agents of slow decay should begin to operate from the time man arrives at maturity, to that when he returns to the dust whence he arose. This slow but never ceasing process is best exemplified in those individuals who are said to 'die of old age;' that is to say, in persons who yield up the breath of life without exhibiting the smallest outward sign of disease or disorganization. In contemplating a case of this kind, it may be naturally asked, 'What is the process by which nature provides for the gradual extinction of life within us when a constitution naturally sound, which eighty returning suns have found and left in the enjoyment of health, at length approaches its natural close?'

The answer is, that nature effects her object by a process of hardening the materials and vessels of the human frame. In childhood, even the bones are softer than in maturity, and thus by a wise ordination of nature less liable, from their elasticity, to be broken when exposed to accidents during the incautious years of childhood. In maturity they are just of sufficient consistency to obey the impulses of a manly spirit with promptitude and vigor. From that period—during the decent of the hill of life—the hardening process continues, while, however, the caution increases, and a balance of chances against accident is nicely kept up. In old age the bones become crisp and dry, from the continued hardening by which nature effects her allotted work of decay.

It is not alone, however, by the hardening of the bones, neither is it by their immediate deterioration, that life ceases; it is by the hardening of the finest of the apparatus for circulating the blood, to which pliancy is essential. The muscles may and do stiffen, the nerves also lessen in sensibility, with no other bad result than local inconveniences; but the arteries to perform their functions with proper effect, must be sufficiently pliable to adapt themselves to the varying rapidity and momentum of circulation, which are the necessary consequences of exercise, of mental emotion, or the satisfaction of our appetites. It is plain, therefore, that as these vessels harden, they fulfil their offices less and less efficiently; till one of them, whose functions are of a vital nature,—refuses its office and the workings of the human machine are stopped. This most frequently happens to the finest and most exquisite organised of our arteries—those of the brain—though it often takes a long course of years for the hardening or ossifying process to reach them. The decaying inroads usually commence in the aorta or large artery issuing from the heart, and its three earliest branches. As life advances, this ossific process creeps into the most distant branches of the arterial system, and when it arrives at the vessel of the brain, it produces what is called appoplexy; a means of death which is—contrary to popular opinion—the most perfectly natural of all modes of vital decay. How splendid a picture does this present of the unbounded love and tenderness of the Creator towards his creatures! The body must perish, but in the truly normal mode of decay, death is effected by a process which, in one instant, destroys all sensation and all consciousness! Nor is this always a premature mode of departure from the world—in some cases, the lamp of life is not suddenly extinguished. It burns down to the socket, and in the most wonderful manner extinguishes itself. As an illustration of this, Dr. Gregory mentions the following case:—'A lady at Bath (a relation of my own,) and of a family remarkable for longevity, had reached the age of eighty-nine; weak in body, but in perfect possession of all her faculties. On Monday, February 6, 1813, just six weeks ago, she was sitting on a sofa, talking to an old nurse, who had called to visit her, in the enjoyment of her usual health, when suddenly she bent forward without groan or sigh.

From that moment consciousness and sensation ceased. She was bled and leeched, and all the appliances of human skill were ably directed, but she never revived. 'The body,' writes my fair correspondent, 'remains motionless. No food is taken. The sound of breathing alone gives sign of life, the lungs act; the pulse beats: and the body, I am told, is living on itself. For seven long days has this lasted. We feel that our relative has been dead for a week! We have her body, it is true, but it is only her body that remains with us—warm, instead of cold!'

Such a spectacle is full of interest to all; for it proves that the decay of the frame, and the ultimate extinction of life, are regulated by the same consummate skill as that which presides at the birth, and which moulds into symmetry the growth of the body.

Other modes of death there are, all, like apoplexy, referrible to the hardening process.—Among these may be mentioned, as the most frequent, palsy, aneurism, angina pectoris, and dropsy. Palsy is only a minor decree of apoplexy. In angina pectoris, the process of decay is slow, and accompanied with severe suffering. The heart itself is slowly being converted into bone. As if to make amends nature has ordained that the extinction of life here should be instantaneous and painless. The deposit of osseous matter in the interior of the heart, especially about the valves of the aorta, is an exceedingly common mode of natural decay. The immediate effect of it is to prevent that free and equitable distribution of the blood which is essential to health and life, and ultimately to bring on dropsy. Dropsy, therefore, is another of the modes of natural decay.

EXERCISE—HEALTH—MORALS.

Farmers, and generally Mechanics, find an abundance of exercise in their business, though not so the professional man, the student, the merchant, the trader and the clerk. But though farmers and mechanics find exercise in their business, they do not always find amusement.—While the body requires a certain amount of exercise, to preserve the health of the physical organs, the mind requires *social* amusements to preserve and invigorate its capacity for enjoyment, and to keep its powers in perfect order.

Dr. Sylvester Graham, by some esteemed an ultra in temperance and morals, and withal a religious man of the Evangelical order, has recently declared himself in favor of dancing, as an exercise bringing health to the body and mind, and as affording rational and innocent *social* amusement. That there is a strong and honest prejudice, on the part of some religious men, against dancing, ninepins, &c., is known to every body; but this prejudice has arisen from the *abuse* rather than the practice of these amusements.

Amusements, young people will have. Hide and go seek, button, blindman's buff, chequers, chess, fox and geese, playing ball, the dance, nine-pins, tea parties, &c. &c., are all equally innocent, if confined to proper places and hours, and stripped of all evil *accompaniments*—and may be alike beneficial to our physical constitution, and our moral, intellectual, and social character. A man in health, with his moral, intellectual, and social faculties well devoloped, and in vigor, is much more likely to be religious, than one with these faculties weak and disordered, as he is more likely to be healthy, intelligent, social and moral for being truly religious.

Physicians may very properly recommend dumb bells and sawing wood for persons inclining to consumption, but *such solitary* exercise has no power compared with the exercise of the nine-pins, dance, playing ball, et cetera. Riding on horse back, fishing and hunting may also benefit the dyspeptic, hypochondriac, and possibly the consumptive, in his first attack, but the social nine-pins that exercise the whole physical system alike, and fill the mind with cheerfulness at the same time, are infinitely better.

But in order to promote health of body and mind, in any physical and mental exercise, any amusements, in themselves innocent, let "every thing be done *decently*, and in *order*." Let there be no profanity, no use of intoxicating drinks, no gambling or betting, not even of the most trifling character, no tight, no half dressing, and no late hours. [Eastern Argus.

MECHANIC FAIR.

The Massachusetts Charitable Mechanic Association announces its Fourth Exhibition for the encouragement of Manufactures and the Mechanic Arts to be opened at Quincy Hall on the 16th of September next. The Rules and Regulations to be observed at this exhibition, are annexed, and we ask for them the attention of the Mechanics and Manufacturers, not only of Massachusetts, but of the other States, whom the Association "will be proud to meet in this glorious field of competition:"—

1. Articles intended for exhibition must be delivered to the actuary at Quincy Hall, on or before Friday, September 13th; a check for the same will be given, which must be presented when the articles are returned.

2. Owners or agents, offering articles for premium or exhibition, will receive tickets of admission, gratis, but not transferable.

3. A board of judges will be appointed to examine all articles presented, and the managers will award premiums on such articles as the judges shall declare most worthy. The premiums to be delivered as soon as they can be prepared.

4. Articles may be offered by apprentices, (by permission of their masters, who, if required must give their names, ages, and the time they have served as apprentices,) which will be registered, but will be judged as the productions of apprentices.

5. The morning of each day, until 9 o'clock, will be appropriated to the judges, and no other persons will be admitted during the time thus appropriated.

6. In case of any misunderstanding, application may be made to the managers, who will at all times be in attendance.

7. Articles intended for sale will be labelled accordingly, but cannot be removed until the close of the exhibition, except by written permission of the committee of arrangements.

8. Arrangements will be made to exhibit, *in operation*, to be propelled by steam power, any working models that may be offered, which will render the exhibition useful and interesting, and the managers respectfully invite contributions in this branch. The Actuary will take particular charge of all models sent for this purpose.

9. Proof of origin must be furnished, if required of every specimen offered for premium.

10. Mechanics, artisans, and manufacturers, who may wish to present machines, models, or goods, for premium, are requested to address CHARLES A. WELLS, Actuary, No. 8, Water street, Boston, (*post paid,*) which will meet with immediate attention, and every facility within the means of the managers will be given, to exhibit their several productions to the best advantage. And it is particularly requested that every person who offers a new machine, or an improvemant in an old one, will leave at the time of the entry with the Actuary, a full description of the machine, and the particular improvement claimed, to facilitate the labors of the judges in their examination.

11. All articles deposited will be at the risk of the owners, who are invited to be present during the hours of exhibition. In the intervals of the exhibition, the managers will cause the most efficient measures to be taken for the protection of the property.

12. Each member of the Association will be furnished by the committee of arrangements with a free ticket, to admit himself, during the continuance of the exhibition, but not transferable. [Boston Courier.

PLATE GLASS. Mr. Joseph Hinds, of London, recently visited Boston, to superintend the setting of the splendid specimens of *British Plate Glass*, in the windows of Henry Pettis & Co's. warehouse, on Washington street.

These are the first from this celebrated manufactory, which have been used here. Each plate contains forty-eight square feet of glass, which is much larger than any other that has been used for windows in the United States. In short, say Mr. Hinds, you must go to Everington's India Shawl warehouse, on Ludgate Hill, London, before you can see any glass to compare with this. We have obtained from Mr. Hinds the following information respecting the manufacture of this brilliant and beautiful article, which we think may be interesting to our readers.

"There are four manufactories in France, where polished plates for looking glasses are made, the oldest of which is the Saint Gobin; and there are the like number in England, the oldest of which is the British. Besides these, there is a manufactory, at St. Petersburg, and another at Brussels, and a number of small establishments in Germany, for the manufacture of small sized plates.

No two manufactures produce exactly the same colored glass. When viewed edge-wise some of the German plates are of a grass green, some of a straw color, and some of a light purple, and some have a tinge of blue. The grass green, like the light purple glass, is nearly or quite as soft as the common flint glass, and has a misty or steamy appearance, and finally becomes frosted when exposed to the atmosphere. The straw colored glass changes to a pink, when exposed, as can be seen in many of the windows in New York and Boston.

The French glass when viewed edge-wise, is of two colors, one tends to a light purple, and the other to a grass green; they possess the character of both these shades of glass. The Russian glass is of a straw color, and the Belgian, like the French, purple.

Some of the English glass is of a straw color and some of grass green. That denominated British is nearly or quite white, and is the only glass that presents a beautiful emerald green, when viewed edgewise. This glass is sought after by opticians for their best instruments.—The English universally use it for optical purposes; and the French go to this manufactory to obtain it. No other glass equals this in color, brilliancy, reflection, hardness of metal, or fineness of polish, and it is believed to be the only plate glass in the world that will not change its color or become misty. It has been but little known in the United States, but in England it it is preferred to any other glass, and is so extensively used as to leave a small stock only for exportation." [Atlas.

HOW SCHOLARS ARE MADE. Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect, that it can grow only by its *own action*, and by its own action it most certainly and necessarily grows. Every man must, therefore, in an important sense, educate himself. His books and teachers are but helps: the work is his. A man is not educated until he has the ability to summon, in case of emergency, all his mental power in vigorous exercise to effect his proposed object. It is not the man who has seen most, or who has read most, who can do this; such an one is in danger of being borne down, like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man that can boast merely of native vigor and capacity. The greatest of all warriors that went to the seige of Troy had not the pre-eminence because nature had given him strength, and he carried the largest bow, but because self-discipline had taught him how to bend it. [Webster.

UNITARIAN TRACTS. One Hundred Scripture Arguments for the Unitarian Faith.
The Unitarian's Answer, by Dr Dewey.
Cause of the Progress of Liberal Christianity in New England, by Dr Walker.
Unitarianism Vindicated against the charge of not going far enough.
Discourse on the Evidences of Revealed Religion, by Dr Channing.
The Power of Unitarianism over the Affections, by Dr Brazer.
Unitarian Christianity free from objectionable extremes, by Dr Gilman.
Evangelical Unitarianism adapted to the Poor and unlearned, by Dr Young.
On the Exclusive System, by Dr Walker.
The Beneficial Tendency of Unitarianism, by Dr Carpenter.
What is it to be a Unitarian? by E. B. Hall.
The Gospel Exhibited in a Unitarian Minister's Preaching, by Dr Noyes.
Unitarians entitled to the name of Christians, by Dr Hutton.
On Erroneous Views of Death, by Dr Dewey.
Come and See, or the Duty of those who dread the sentiments of other Christians, by W. B. O. Peabody.
Claims of the Gospel on Unitarian Christians.
Presumptive Arguments in favor of Unitarianism, by Hurlbart.
The Promise of Jesus to the Pure in Heart, by Dr Greenwood.
Christian Unitarianism not a negative System, by Dr Gannett.
A Brief Statement and Explanation of the Unitarian Belief, by Dr Dewey.
Sober Thoughts on the State of the Times, by Dr Ware.
Doctrinal Distinctness not always Doctrinal Differences, by Muzzey.
A Discourse on some of the Distinguishing Opinions of Unitarians, by Dr Channing.
On Profession of Religion, by Dr Dewey.
Remarks on Creeds, Intolerance, and Exclusion, by Dr Channing.
The Ground of Christian Unity, by George Putnam.
The above, price One Dollar, for sale by JAMES MUNROE & CO., agents of the American Unitarian Association, No 134 Washington street. ap13

BOSTON SUNDAY SCHOOL HYMN BOOK *Revised.* The subscriber has just issued a beautiful stereotype edition of 'The Boston Sunday School Hymn Book,' with Devotional Exercises, by Lewis G. Pray, approved by the Boston Sunday School Society; revised edition.

[Extracts from the Preface.]

'This Hymn Book is a revised edition of the one entitled the 'Boston Sunday School Book,' of which six large editions found a ready sale, and which, as the editor thinks, has given to it the sanction of public approbation; since that time many new Hymns have been written or published, far surpassing in excellence many of those which were then accessible to the editor, and some new wants in our schools, have been created or felt. Accordingly a large number of the least appropriate have been discarded from the old book and about a hundred new Hymns added to the new. The intention has been to make it strictly, a Sunday School Hymn Book. Not a Hymn, it is believed, has been retained or added, which is not adapted to some simple and suitable air, to the purposes and objects of the Sunday School, &c. As Sunday School Anniversaries and Rural Religious Celebrations have become, as it were, a part of our moral means of religious influence and instruction, some of the best Hymns which have been written for, or suited to, these occasions will be found in this edition. In many Schools, it has been found by experience, that forms of Prayer and selections of Scripture are desirable. To meet this want, a compilation of such exercises has been made and added at the close of this book.'

'With these few explanations, this little work is commended anew, to the favor of Sunday Schools, and the blessing of Heaven.' BENJ. H. GREENE,
Sunday School Depository, 124 Washigton st. ap13

THE Proprietors of the QUINCY HALL CLOTHING ESTABLISHMENT, over the New Market Boston, respectfully invite the attention of the readers of this paper to one of the largest assortments of CLOTHS, CASSIMERES, VESTINGS, and READY MADE CLOTHING ever offered for sale in this city, by the package, piece or at retail. Hundreds of packages having been purchased before the rise, we shall endeavor to supply our friends and patrons at last year's prices. Purchasers from the South and West, and the public generally, are requested to call and examine our Stock—every article appertaining to a gentleman's wardrobe can be found at this establishment at prices that must please. Obliging Salesmen, experienced and faithful cutters and workmen are always employed.
TERMS CASH, and no deduction from prices.
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Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.
☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Hockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

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JOHN N. BELLOWS.
Walpole, N. H., Sept. 30, 1843.

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Our customers are assured that we still adhere strictly to ONE PRICE.
Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.
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NATHANIEL DEARBORN has engraved and published two very neat small Maps, on Cards, about 6 inches by 8. One is a Map of Massachusetts, and the other of New Hampshire and Vermont.
He has also published in the same style a very beautiful plan of our city. They are for sale at the Bookstores. 3i f24

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail. o21

NOS. OF EXAMINER WANTED. The subscribers will give in exchange any numbers of 1843 for numbers 111 and 114. JAMES MUNROE & CO, 134 Washington, opposite School street. ap6

39TH EDITION GREENWOOD'S HYMNS. A Collection of Psalms and Hymns for Christian Worship. Thirty-ninth edition just published, and for sale by JAMES MUNROE & CO., 134 Washington st, at 62½ cents single, fresh binding. ap27

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RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other
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Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices*, comprising a great variety of
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Satin Damasks and Cloths,
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Also, embossed Table Covers, do Piano do, Worsted Damask do, colored cotton do, Toilet Table Covers, Fruit Doylies.
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COTTON SHEETINGS and SHIRTINGS, from the best manufactures.
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Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.
VESTINGS, &c. &c. tf mh23

AT WHOLESALE.
WOOLLEN, Worsted, Merino, Cotton and Linen Knitting Yarn;
Cotton and Linen Threads, all kinds;
Taylor's, Coat's and Findlay's white and Gearey's colored Spool Cotton;
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Superior Rose and Brown Windsor Soap;
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Linen and Cotton Tapes and Bobbins;
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GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.
This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Brattleboro', Vt; Savannah, Geo; Mobile